

**SHAKE OFF YOUR SHACKLES**  
**GO FREE**

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TO MY PRECIOUS TREASURES  
MY DAUGHTER  
VIRGINIA SINCLAIR  
AND MY GRANDDAUGHTER  
VIRGINIA ELISABETH

"If I could ask of Destiny what I would wish for my children, I would ask for a contented spirit, the power to adapt themselves to all the changing circumstances of life, and to obtain from each passing hour, all the joy which it can offer."

*Dr. Wilhelm Stekel*  
*The Beloved Ego*



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## FOREWORD

In the autumn of 1938, Mr. Orson Welles put across the air a fantastic story, in which the words, "THE MARTIANS" were often repeated. They were supposed to have landed on a farm somewhere in New Jersey.

Soon the announcer came back again and again, interrupting the story to announce, that "THE BROADCAST WAS NOT NEWS — it was only a story."

Like much good literature, the story presented a Fear motive so dramatic, at least a part of the listening public was convinced that the Martians had really arrived on our planet.

Soon we knew that over the phones of the police stations in the eastern cities, thousands of inquiries were being made as to the safety of friends and loved ones, living in the supposedly devastated area. And to these anxious questions, were added often baffling statements. Doctors and nurses were offering their services "in the great emergency." College professors were starting out to find the reputed, destroying meteor; others "had seen flashes of light" which heralded its way across the sky.

Mr. Orson Welles certainly had not planned his broadcast as a test of mass sanity and clear thinking. But inadvertently he showed how cowardly thousands are in the face of real or supposed danger.

He exposed the softness of our supposed civilization . . . the gigantic failure of our popular education to really educate — and the barren resources of a people,

reduced to a state of panic by a few effective voices and some sound effects.

This reaction of Fear, to a wholly impossible story has demonstrated convincingly the materialistic trend of popular thinking, and the entire lack of spiritual understanding among the masses. Unwittingly it has lifted the mask of civilization to expose man, with his primitive Fears, not far removed from his remote ancestors.

Without intending to contribute to the scientific research of his day, Mr. Welles made one of the greatest contributions of our times, in his demonstration of the motivating power in our mass reactions. **AND THAT MOTIVATING POWER IS FEAR.**

Scratch the surface of our culture and civilization, and you will find man ruled by FEAR. Not by sane and reasonable CAUTION, of something known or supposed to be devastating, but by a mass hysteria, blind, unreasoning, destructive.

Surrounded by uncertainty and insecurity, nerves have become jittery, self control frayed. Individually and collectively, **FEAR RULES THE MASSES.**

What is this demoralizing FORCE or POWER, which can send thousands scuttling from their homes, from places where they have sought entertainment, to find refuge from an unknown menace?

What is the dynamic urge, which can throw countless thousands into a state of senseless panic, with a few words and sound effects? The answer is Fear.

The memory of many souls tortured by their own Fears rises before me: . . . Neurotics who have been helped to shake off their shackles, by overcoming Fear.

A few investigators have written of Fear from a

purely scientific standpoint. Much has been said from the standpoint of Metaphysics.

But up to now, so far as I know, no one has pursued the personal scientific research, through clinics, laboratories, consultations, investigations, and again with particular reference to the findings of the great scholars of our time.

It has been my desire to add my small contribution to man's understanding and release, by tracing back of his present status, to those prenatal influences, which have colored his experience. And to indicate, however briefly, the unbroken thread of Consciousness which trails his Fears along from life to life.

Man can learn about his Fear. What it is — how it originates — how it operates — its effect on himself and on others — on individuals and on nations.

Most of all he can learn how to overcome it, to free himself from its sinister servitude; to know himself as a never dying, never perishing soul, a living entity from age to age, who casting aside the limitations of his materialistic world, can live free from Fear, a man standing upright in the image of his God.

When he wins the battle over himself, the conquest of his own Fear, the overcoming of his foes is almost accomplished.

**THERE IS NO TIME TO LOSE.** NOW — TODAY, every man, every woman, casting aside the Fears that impede and hamper them, must work, fight and pray for the safety of America, our heritage and our destiny.

# Shake Off Your Shackles – Go Free

## I

### THIS THING CALLED FEAR

Civilizations long since buried knew this thing which we call FEAR.

They personified her as a WOMAN, and in her honor built many altars and statues.

The SPARTANS erected an altar to FEAR near the PALACE OF JUSTICE, that it might inspire in the magistrates the supreme Fear – “THE FEAR OF INJUSTICE”, and remind the citizens of the respect due the law.

CORINTH erected an altar to this DIVINITY, and later she was also honored at Rome. The Roman altar was erected to fulfill a vow made by TULLUS HOSTILLUS, when he fought against the ALBAINS. If victory were given the ROMANS, he had promised to erect a TEMPLE TO FEAR, and there install priests for daily worship.

On the Roman altar, Fear was given the bristling head of a lion, a robe which continually floated across her breast, as though it kept time with her heart beats; wings were attached to her feet, to make her flight more rapid.

PALLOR who shared her CULT and her altars was not far away. . . . Pallor with haggard eyes and matted hair, but emphasizing by contrast, the virile strength of FEAR.

Poets and historians tell how THESEE and ALEXANDER

made sacrifices to Fear, that she might never take possession of their soldiers. Medals for honor awards were made in her image, showing her bristling hair, amazement stamped on her face, her mouth wide open, and eyes filled with terror, as they seemed to look out upon some unforeseen horror.

Fear was "PAVOR" to the Romans and later on "LA PEUR" to the FRENCH.

In the old mythologies, Fear was said to be the daughter of Venus and of Mars, while Homer in his *ILLIAD*, places her likeness on Minerva's shield.

Through the words of AGAMEMNON, Homer describes Mars following after PAVOR—that is WAR FOLLOWING AFTER FEAR—and the flight of which MARS IS THE FATHER.

HESIODE, writing of HERCULES, also speaks of Mars, accompanied by La Peur—that is War and Fear marching hand in hand.

In LES LETTRES A EMILLE, de MOUSTIER paints another picture. It is a scene where DISCORDE drives before her La Peur. DISCORDE is described with a livid complexion, foaming at the mouth, her head bristling with serpents twined in her hair, the forehead girded round with bandelettes, her garments blood stained, as she drove before her La Peur. It was before this divinity, La Peur, that the seven political leaders had made their oaths to destroy the unhappy city of THEBES. It was there that FEAR WAS CAPTURED in flight by the Romans, and following their victory—AN ALTAR ERECTED TO HER.

Ancient poetry, mythology and history, among different nations, called Fear by many names.

But by whatever name, in whatever country, the CHARACTERISTICS AND QUALITIES OF FEAR ARE THE SAME.

*Certainly Fears Exist*

1. Fear is an emotion.
2. Fear and Hate were the original emotions; they are powerful emotions.
3. Fear and Hate are followed by physical reactions, often far-reaching in their effects.
4. Fear is the most paralyzing, withering and devastating of all emotions.
5. Fear effects and modifies all physical conditions.
6. Fear has many degrees, ranging from a mild inquietude to states of horror and anguish.
7. The child is not born with specific Fear. He is born with an innate, predisposition to Fear, which rests dormant, until called forth, by the maturation of events.
8. That is, the child comes into the world with a tendency to Fear.
9. The Trauma of Birth may be the first Fear, in which all other Fears are realized - later Fears depend on conditioning.
10. A sense of weakness is at the base of all Fear.
11. There are two general kinds of Fears; natural Fears and morbid Fears.
12. A morbid Fear is a Fear that is relatively excessive. But . . .
13. A great danger can also produce a very intense Fear, which has no connection with morbid Fear. It is a perfectly normal Fear.
14. Normal Fears are generally of short duration; while morbid Fears are very persistent.
15. The fundamental difference between a natural Fear and a morbid Fear is one of origin.

vanquished — annihilated — is at the base of all Fear.

32. Freud has said that the FEAR OF DARKNESS is the basis of all anxiety.
33. The Fear of man is not innate in animals.
34. Animals and birds have no Fear of man, unless man himself, inspires this Fear.
35. It is necessary to conquer Fear, for Fear destroys courage.
36. Many adult Fears are the projection, or the automatic repetition of an old unconscious conflict.
37. The baby enters the world with Potential, not Specific Fear.
38. The beginning of education, can be the end of Fear.
39. Hunger is constantly in front of man, while Fear is behind him.
40. We can conclude the UNIVERSALITY OF THE TENDENCY TO FEAR, and THE NECESSITY TO STRUGGLE AGAINST IT.



16. Real Fear appears to be altogether rational and understandable; the objects and situations which give rise to Fear depend to a great extent on what one knows of the exterior world, and his feeling of their power over him.
17. Anxiety and Fear are not synonymous terms.
18. Fear is of the conscious mind. Anxiety is of the unconscious mind.
19. Fear is at the base of all terrestrial life.
20. All men suffer from Fear of the NEW.
21. In its last analysis, Fear is the INSTINCT TO AVOID DESTRUCTION.
22. We Fear all that is associated with our FIRST FEARS.
23. Fear can arrest or throw out of action all the bodily functions.
24. The emotion of Fear is the same, both in adults and in children, but their causes, effects and reactions are different.
25. Fear is in great part engendered by education, but its origin is farther removed and more intimate.
26. The amount of Fear, mixed in the education of the child, determines the amount of Fear which will usually motivate his life.
27. Fear not only stunts and dwarfs; it also makes children stupid and anti-social.
28. Fear can be projected onto a symbol of the thing feared — that is on a Fear substitute.
29. Fear always has a component of guilt (one may not be guilty).
30. Morbid Fear is impossible without a sense of guilt.
31. Insecurity — the Fear to be eaten — consumed —

demonstrated through the examination, in so far as it followed in medical channels, seemed to warrant an enviable position in his professional world. Yet a simple question, quite within the scope of a grammar school pupil, completely unnerved and floored him.

Among themselves they questioned; "WHAT IS THE MATTER WITH HIM?"

It was FEAR. FEAR OF THE UNEXPECTED.

He was numbed and petrified, his brain ceased to function, his MIND BECAME A COMPLETE BLANK, under the torment of the overwhelming emotion called "FEAR."

The scientific aspects of the scene were intriguing. A brilliant twentieth century man was unable to respond to unexpected questions, the answers to which he knew, as he knew his own name. A modern, well-informed man, he was helpless in the grasp of some power mightier than himself; a power overwhelming as a tidal wave; a power that uncontrolled could prevent his success in any field.

Before this mighty flood of emotion, the educated cultured man of our present day became as his primitive ancestors. Like them, to him, the unexpected, the strange, the unknown, became terrible and menacing.

Even as the primitives, man today is filled with FEAR and anguish.

In the early dawn of pre-historic existence, as man merged from his primeval state, he lived overshadowed by constant menace, with danger dogging his every step. Rains fell, winds swept over him, water devastated his poor straggling crops, lightnings flashed and thunders roared. Perhaps some giant rock, loosed from its moorings, crashed down the mountain side, crushing out the life of his wife or his children.

He had no name for any of these things; but that

## II

## WHAT IS FEAR?

In the examination hall of a famous old world university, a young man was taking his oral for his Medical Degree.

These educators believe that culture should ramify through all the interests and activities of life; that specialists should specialize in their own fields, but with open, all-inclusive minds. Therefore the oral tests may and often do, introduce subjects entirely foreign to the student's particular preparation.

In this case the preparation was for medicine; the student's mind was following in the well worn tracks of formal study. Suddenly came the question "Where is Budapest?"

The student hesitated, became confused and finally replied that he did not know.

For a time, the questions again related themselves to the medical field, and then came the unexpected, "WHAT IS THE CAPITAL OF HUNGARY?"

Once again the student's face flamed with embarrassment, as he seemed to search for an answer, finally again stammering out that he did not know.

The student's utter humiliation and chagrin, with the cringing attitude that shrivelled mind and body, were apparent to all who were passing on his preparation for his life work.

The examining jury marvelled at this young man. His brilliant record through the years, his ability as

*tion.* Immediately the question follows, "WHAT IS EMOTION?" what is its nature, its cause and its effects?

In analyzing the word "EMOTION," it is discovered that the prefix "E" means "OUT OF" occurring frequently in our English words, as "EXIT," "EXTRANEOUS" etc., and "MOTION" means just what it says; that is movement, action, force. So the exact meaning of the word "EMOTION" is "TO MOVE OUT OF."

An emotion, therefore is something that "MOVES OUT OF US." It is energy — the DRIVING FORCE BEHIND ALL HUMAN ENDEAVOR. In other words, emotion is dynamic and powerful — it moves. It can be controlled, but it cannot be dammed up. It is something that must be checked and regulated. Unless we do something with it, it will do something with us. It is a force to be reckoned with — a driving power which may have either a favorable, or unfavorable effect upon the bodily processes.

Of all the emotions, Fear and Hate and Love are the most powerful. Fear and Hate are devastating, while Love is the greatest constructive force in the world.

For many years now, psychologists in their research laboratories have been studying the emotions, with recorded observations of their reactions.

Pavlov with his experiments on dogs in Russia, and Dr. Walter B. Cannon, with his experiments on cats at Harvard University have made great contributions to knowledge in the emotional field.

There is great variance in the opinions and deductions of those who have endeavored to give a simple description of Fear and its results.

The older psychologists maintained that a relationship exists between the mental pictures and the dis-

they were unfriendly he felt sure; that they were unknown, filled him with terror. They gave him an urge for self protection, resistance to the dreadful things that swirled and howled and raged about him. He was baffled and bewildered and beset by danger. He feared the UNKNOWN then, just as he fears the unknown today. And BECAUSE HE FEARED — HE HATED.

This was before the advent of that finer thing called "LOVE."

Fear and hate prevailed in the heart of the primitive, long before Love softened and enriched his life.

He knew there was something greater than himself; he came to believe that some mighty force was in control, and gradually he sensed that if he could align that force on his side, for his own protection, he might be safe. Out of that longing for safety and protection, it is said, grew the whole theory of God, and from it the primitive religious ideas. The OLD TESTAMENT is rich in the history of primitive man, of whom ABRAHAM is a fine example.

As primitive man saw the destruction of his crops, or the stricken body of his wife, he was filled with dread and terror. It is the condition that today we describe by the word "FEAR" for Fear is PRIMITIVE; it is a racial inheritance, and may be called forth even shortly after birth. The innate nature is well shown in incidents which precede experience, such as the Fear of loss of support for the body, or of a loud banging noise. It is a feeling generated by the anticipation of pain, either mental or physical; the oldest, strongest, most compelling emotion known to man.

And what is "THIS THING CALLED FEAR"?

The subject of Fear has long attracted scientific study. The scientific world says that *Fear is an emo-*

It is certain that FEARS EXIST.

As observed in the First World War, Fear is connected with a kind of carnage and death, returning to the consciousness in the form of pictures, which verifies the opinion of Sully. But Fear can also be stimulated before a possible danger, with only a minimum of pictures and its physical manifestations can be very violent.

To this is essential a process of ASSOCIATION, generally functioning by interludes and perhaps extremely reduced when the affective intensity is sensibly modified.

Lange characterizes all Fear by its vascular phenomena. He considers the first degree a simple diminution of the voluntary innervation, corresponding to disappointment. The same phenomenon, complicated by the vascular constriction, corresponds to sadness. While this combination, with a spasm of the organic muscles determines the degree of Fear attained. It is the system, Vaso-Motor, Lange says, which becomes an emotional part of the psychic life — of the joys and sorrows — the hours of pleasure and the hours of sadness.

If the sensations carried in the nerves are not strong enough to create activity, there will be passivity, insensibility to existence. Then all of the impressions of the exterior world will enrich one's experience and add to one's science, but without exciting joy or anger, pleasure or pain.

Lehmann has found the solution in the experimental method. He thinks if the AFFECTIVE STATE can precede the physical phenomena, it can exist independent of them, while if they follow, it does not prove that they depend upon them.

Sherrington and Gemelli, in their experiences show

cordance or internal reaction, which we call "EMOTION."

There are some like Bain, who insist that the emotions have an immediate, central origin, while the sensations have a superficial peripherique origin, followed by a physical reaction, which is plainly evident.

Others like Watson consider that an emotion is "AN HEREDITARY PATTERN REACTION" involving profound changes in the bodily mechanism as a whole, but particularly of the VICERAL AND GLANDULAR SYSTEMS.

Dumas and Sully agree that Fear is an affective reaction caused by vivid and persistent pictures of anguish or of possible evil. But Ribot citing both Dumas and Sully concludes that this definition is not applicable to the innate and instinctive forms of Fear, which cannot be attributed to any actual, individual experience.

James says that an emotion such as Fear, which is conscious, resulting in organic transformations, never springs from a picture or an idea, but is rather a melange — an entangled organic mixture, the effect of certain excitations. The emotions vary in the individual, according to the circumstances which call them forth.

René Allendy thinks that Fear produces a moment, when under too intense excitement, or when stopped in their realization, the instinct of defense passes the normal point. It is then impossible for such emotion to be of material advantage, or to stop an unconscious conflict. This relates to the notion of psychological tension, as developed by Janet, or the economy of the Libido, as presented by Freud.

We might say that emotion results specifically from the perception of a danger, with the diverse reactions which attach themselves to it.

death. On the other hand, positive and efficacious attack or defense can be accomplished through the emotion of Fear. Psychoanalysts consider the emotion altogether affective and allied with the instincts, deep in the unconscious life.

When Fear is normal, it is both necessary and beneficial; but abnormal Fear is always needless and detrimental. For its influences the body and mind more than any other emotion. There is no function either conscious or unconscious, that may not be modified by it. To understand the basic reason for a person's Fear, it is necessary to understand the individual; to know the facts and fundamentals of his life before marked, abnormal Fear can be routed.

Morbid or chronic Fear, should remain in the mind's background, the unconscious, entering consciousness only occasionally, when circumstances actually call it forth. With most people, the lesser degree of Fear should be dormant, operating automatically only to promote such desirable habits as caution or prevention.

Fears trouble most people; they are perfectly rational. But when stimulated without known or insufficient cause, they produce reactions out of proportion to the incitants; then they are purposeless, harmful. Marked accentuations of normally mild fears are not justified by the experience of the everyday life today.

Usually Fear attaches itself to something, often to many objects, so that its alleged cause is shifted from one thing to another. Many cases of abnormal Fear, trace back to a Fear, which at first was without an object. Rational or logical Fear is adjusted to the nature and amount of possible injury; it has a sufficient and known cause, a helpful purpose, and is shared by most people.



that emotion is a central phenomenon, and the physical changes are not dominant. While Pieron, quoting PACINO, says there exists in the brain, a special center of the emotions, where Fear in particular, finds its organic location.

It seems very difficult to reconcile the antagonisms between the conceptions central and sensorielle.

Bancels in examining the connection between FEAR and INSTINCT has arrived at a conception which seems to synthesize the opposing opinions. This operates to bring the whole organism together in one mass. He regards instinct as the reflex, repeated immediately in the organism. If an animal which fights, flees, this Bancel attributes to instinct, because these are adapted acts. But he considers an emotion such as Fear, as different — not in the same sense, yet not responding to and not of the adapted-type act. He concludes that it is impossible to identify instinct and emotion. However this limitation of instinct has a sort of reflex, and its verity seems open to question.

In this connection it is necessary to consider the recent researches of the psychoanalytical school. With the psychological knowledge of the unconscious, INSTINCT takes a meaning larger and more vital. It is a tendency of the life toward the accomplishment of certain ends. To the instincts can be attached pathological Fears and phobias. Yet on the other hand, it is arbitrary to consider the emotion of Fear, as differing essentially from the instinct of conservation.

Fear may have two diametrically opposed results. It may give wings to the feet for escape, or it may so paralyze that one stands literally rooted or frozen to the spot. In certain cases it serves a useful purpose, like extraordinary speed in flight, or the simulation of

usually physically and mentally inferior to those in whom the Fear capacity is reasonably well developed. And the span of life is usually short.

Man is an emotional animal, who sometimes stops to think. Fear which was meant to be his friend, like JANUS, has two faces.

We know that the human mind is easily swayed by impressions. John Loche developed a principle which he called "The Association of Ideas," having for its essence the fact that one idea or thought relates closely to another, and that in turn, to still another; so that the interlocking ideas become as links in a chain.

This fact had previously been observed by ARISTOTLE, and considerably developed by Thomas Hobbes. Hobbes distinguishes between thoughts guided empirically by association, and those thoughts which are guided by desire. In this latter, he foreshadows the James-Lange theory that the emotions are constituted by the movements in the VISCERA. Hobbes considers that it is in the heart.

What associations shall become significant is determined by the emotional tone at the moment that the associations are formed. A client who loves beauty was offended as a small child by a very ugly rag doll whose name was "ELLA." Disgust for the clumsy, unsightly doll, associates with the name "ELLA." But link after link in this association ties back to the mother's friends who owned the doll. The child loved the friends; she hated the ugly doll. The association therefore has dual, conflicting connotation for this client.

The Moors had a maxim; "He who is afraid of a thing, gives it power over him."

Jealous rivals often take advantage of betrayals of

MBOR has said, you must look up all the objects in the Universe, if you want to know how many Fears there can be. .

Fear by its typical and intense emotional character, by its relation with the psychic, is one of the phenomenon of the affective life and most interesting to study. The early conception of the idea was, that an emotion such as Fear, accompanies a cerebral, nervous, central process. But different authorities insist on two opposing aspects of the same phenomenon.

Produced in the presence of a real danger, manifested in circumstances not justified by objectivity, or transferred to an object different from it, Fear constitutes one of the most frequent of the anxiety, phobia, obsession cases.

Among children, Fear is particularly frequent. Among them, the rapport of Fear with the unconscious and with instinct are plainly shown; but above all, children's Fears present a practical problem, because of their future influence and impress on the psychological life of the individual.

In the beginning, Fear had a useful purpose, Biologically it was intended to arouse the instinct to prepare the organism to facilitate flight. In primitive times it was natural to Fear, and necessary to run away. In those early days man ran away and hid himself, so that Fear and flight, and the psychological changes which accompany Fear, became closely inter-related. Fear alone can produce these changes in anticipation of flight. Since flight necessitates an increased expenditure of energy, *needless Fear* is very harmful.

Both animals and men who must undergo pain before having to Fear certain objects and situations, are

by impressions, rather than by logic. It is a case of "Through Intellect to Intuition."

Knowledge is power. In the realm of unconscious Fears, the truth, the value of this axiom is well shown. Fear is not intelligent. It is necessary to understand the individual basis for fear, before abnormal or unconscious Fear can be routed.

Whatever one may believe of the instinctive potentiality to Fear, we know that the form of the Fear is colored by one's surroundings. We know that great elemental Fears prevail everywhere.

Stanley Hall in a survey of 1701 cases gives some interesting figures. His research shows that of the 1701, 996 were afraid of thunders and winds; 709 of darkness, ghosts and solitude. 1486 of animals; 627 were afraid of the elements — celestial phenomenon; 589 of strangers and robbers; 540 of death and disease. As recently as twenty years ago, sixty percent of the students in one college, confessed to be influenced by superstition, though some of them declared they no longer believed what they acted upon.

Fear may be "The beginning of wisdom" as has been said; but certainly it is only useful when held within proper confines. We know that it is a great stimulant to foresight; one might say the mother of prudence; it is the prudent who survive. Yet we must know *what* to Fear and *how* to Fear it. For it is those who learn what to Fear wisely, who survive.

The timid are made, not born. Timidity, the Fear of being ridiculed may be conscious or unconscious, yet unconsciously, timid people feel that they are inferior; they have a sense of their own unworthiness and inadequacy. In them it is necessary to build up a

Fear and want of courage, the favorite method being to attack a person to drive him away from the prize. Or attention may be diverted from the goal by inciting Fear, shock and discouragement. Aesop in his fables of the animal world, has clearly shown these qualities which are shared by humans.

Fear where normal, is necessary and beneficial; but abnormal Fear is needless and detrimental.

When an idea causes pronounced physical changes, the same changes tend to recur when the same idea or anything related to it, is entertained. Disgust may be incited by the thought of certain food. For instance, great racks of drying Cod, covered by trillions of flies — a loathsome sight.

Or a repulsive person, or circumstances which have caused shame, may incite the same physical changes.

Worry has a different meaning to the patient and to the consultant. For worry has at its base an idea, and an idea cannot be dissolved by medicine or travel; it cannot be cut nor rubbed out. "Go wherever we will, we carry with us ourselves; it is upon our own inner resources, that we must ever chiefly depend." In other words we carry our minds and our thoughts wherever we go.

It requires a very special psychological technique to reveal the experiences which have generated Fear.

Word association, free association and the dreams are some of the tools used as psychological devices. The dream will concern itself with the cause of the trouble, although expressed in a symbolic way. As spots of oil on the surface, indicate a source below. To discover the source of either the oil or the dream, it is necessary to dig. And one must often be guided

is spread over this anguished world, the first great duty and obligation will be to the children. For them there must be food and shelter and care for the body; but more than all their physical needs, there must be for them a rehabilitation of mind and spirit, that in an atmosphere of peace and security, they may develop towards those high ideals, which are their rightful heritage.

This is an age of Fear. There was never a time, even since the primeval days, when Fear was more active — more deadly and more menacing. Only wreckage and misery can follow in its wake, until a way is found out of the gripping clutches of suspicion and hatred, into the higher altitudes of faith, confidence and understanding.

To find this way is the major concern of nations, empires and individuals, for poise and power are the true achievements of a fearless life.

The survival of primitive man had two main directions. The first was the obtaining of food; the second, the avoidance of danger and destruction. Today we are confronted with the same necessities; food and shelter are major needs; the escape from overwhelming forces a daily pressure.

Fear in its preventive aspects, results in those measures which tend to protect life and well being. There are Boards of Health for the control and elimination of disease; Police Commissions for the protection of life and property; Insurance Companies to guard against want for the individual and his family. And in the last analysis, great armaments, land, sea and air, the only protection against war and aggression. Fear in its preventative aspects, is not only a wholesome healthful road to better living, but under the

sense of equality, for confidence is the ally of success.

"I CAN" is the slogan which combats Fear and strengthens Will. Edgar Guest has fittingly expressed this in his poem of the man who was told "THAT IT COULDN'T BE DONE" but "HE WENT RIGHT OUT — AND HE DID IT."

The timid man fears his shadow; any trivial happening will excite him and start a Fear reaction. He has acquired the mean and petty habit of worry; if he has nothing to worry about, he makes up something. He agrees with David Harum that "SOME FLEAS IS GOOD FER A DOG; THEY KEEP HIM FROM FORGETTING THAT HE IS A DOG."

He fears poverty, sickness and old age. He talks of "a rainy day" until one is sure his life will be a continual flood. He is a mental miser, who will not give the benefit of a doubt. Perhaps he is related to the Scotchman who fell overboard. When a rescue boat came near and one of the crew called out "GIVE US YOUR HAND, MAN" the Scotchman replied; "I will give you nothing. I WILL DROWN FIRST."

The mental miser gives out no love nor gladness. Fear of poverty for both body and soul are the root of his attitudes.

The pinched bodies and souls of millions of children today, are the result of education in Fear. It is said that all of the children born in Vienna, since the First World War, are the victims of tuberculosis, due to lack of proper nourishment and to Fear. For the Fears of that tragic struggle live potentially in the human beings who experienced it. One pauses to wonder what of the children of the next generation? Bred in hatred, born in Fear, how can love find a way to redeem them? When once again the mantle of peace

HER FATHER; CONTRARY, JUST LIKE HER FATHER." The father was a suicide; the little one was nourished on the theme that she was just like him; attempts at self destruction were logical, as she tried in her own fashion to carry out the predelictions of those about her.

Adult prejudices hardly fail to be conveyed to the children. Even when such prejudices are unspoken, they register in a subtle way on the plastic minds of the children.

A little girl of two, objected violently to sitting on the front seat beside a foreign chauffeur; her father thought a spanking into submission would be the proper discipline. The mother understanding the unspoken, but none the less active parental distaste in the same direction quietly lifted the child into the tonneau. Racial antipathy was registering. Social inequalities were protested, even when no verbal comment had colored the child's mind.

These infantile origins are not the discovery of the twentieth century psychopathologists. We might rather call them "RE-DISCOVERIES" since they were known and remarked by Aristotle.

Thoughts are the real power of life. People who are good, because they are afraid to be bad, have no moral strength, and radiate neither strength nor warmth; they are something like moral ghosts. The bi-polarities of life are always existent; the virgin and the prostitute, live side by side; but public opinion is an autocratic ruler and the fear of public opinion, a great regulator of human conduct. "WHAT WILL THE WORLD THINK?" is the drastic measure which makes moral cowards.

I remember a woman who each day said with her lips; "I want to be pure. I want to be of service in



present menace of heathen foes, is the only possibility of any life at all.

Fear then, which is necessary to self preservation is not morbid. It is a perfectly natural, protective thing; it is common to all men and all animals.

When living creatures see something for **THE FIRST TIME**, they are naturally apprehensive. Most of us remember when horses dashed madly away at the sight of an automobile; when a train with its puffing engine sent dread and horror to the horses along the way. Recently a fine team was violently agitated when seeing an automobile on the top of which a lot of young poplar trees were being transported.

The young child's mode of thinking is much like the animals. His emotion depends on the meaning which he attaches to the thing which baffles him. Both the child and the adult may be entirely unaware of the reason for the antipathy; it's just there — a solid, concrete thing — that's all.

"I do not like you, Dr. Fell; the reason **WHY**, I cannot tell; but this I do know, very well. **I DO NOT LIKE YOU, DR. FELL.**" If one reads understandingly, he will find more scientific psychology in the novels of the great writers, and the themes of the poets, than in all of the **TEXT BOOKS ON PSYCHOLOGY**, which have ever been written.

The child is more observant than the adult. He is aware of glances and asides; he is sensitive to comparison and criticism, often carrying into adult life the scars of the wounds unconsciously inflicted in his childhood. One delightful young woman, who in her other more depressed moods was a suicide mania case, traced her first destructive impulses to her Grandmother's whispered comments; "**SHE'S JUST LIKE**

omnipresent. The morbid Fear, which indicates emotional unrest, may be prompted by physical or mental disturbance — usually the latter. Under inciting factors some will develop one form of Fear, and some another. The more violent the emotion, the more profound will be the response. Therefore if one must fear, it is well to Fear mildly, that the emotion may not be prolonged. For prolonged reactions, instead of maintaining Fear, quickly restore tranquility, inducing thoughts which antagonize Fear.

This stabilizes the physical changes or alterations produced by Fear, for such physical changes have only one object; to enable the individual to put the longest possible distance between himself and danger, in the shortest possible time.

Up the Fear ladder, from dread to phobia, there is no specific cause or cure. The phobias are never so serious as their names might suggest. The majority are but the aggravations of Fears, present to some degree in all persons. It is not infrequent to meet those who boast of their phobias. To have something, with a big, high-sounding name, seems to confer distinction. "CLAUSTROPHOBIA" is a prime favorite in the name market.

In dealing with Fears, an adequate understanding of their roots is necessary. They cannot be dispelled nor overcome by opposition. In contacts with little children, the attention can be directed to other things, or other phases of the same thing, causing pleasure and laughter; jokes which furnish a simple substitute and develop an interest in the laughter bearing aspect.

Adults can be diverted and re-directed also in productive and interesting channels. The Fear of old age is not so insistent in those who have a skilled occupa-

the world." Yet each day her dreams and her associations placed her in the ranks of the potential crooks whose operations and activities are bounded only by the Fear of public opinion.

A man who thinks for himself, creates moral opinion; he has the key which unlocks Fear. He has no Fear of public opinion, nor desire for public approval. While the value of group approval cannot be ignored, it is equally disastrous to give it too exaggerated a value. Business realized almost tardily, that the "Public Be Damned" attitude must transform itself into the "Public Be Pleased" spirit.

As individuals and as groups — as nations — all make mistakes; the farther the advance, the more obstacles there are in the way. Lloyd George has said; "The higher you climb, the colder it becomes and the lonelier you find it." Yet mistakes should be used as rounds in the ladder mounting to success.

Fear may be the foundation of respect for others. Some have maintained that a childhood too happy and careless and lacking in consideration for others, may prove to be a great calamity. The childhood tendency becomes later on the adult attitude, perhaps leading to biological bankruptcy. For racial hatreds, social antagonisms, national antipathies and economic jealousies are the result of socialized psychosis. We are reaping today a harvest of unleashed hate, which threatens to overwhelm us. Unless man can be roused to the world of meaning, where true appraisals give him the incentive to valiant striving, our boasted civilization must give way to some finer approach to the destinies towards which he is directed.

We know that truly besetting fear is independent of circumstances, for its incitant is within, potent and

## III

## THE DEGREES OF FEAR

*Fear is Instinctive and the Tendency to Fear  
Always Present*

Like all words in common usage "FEAR" is very generally used without reference to its limits and to its finer shades of distinction. Like all the experiences common to humanity, it is difficult to define in its precise and exact meaning, as it applies to each individual.

But we do know that the word "Fear" covers many different aspects — runs the whole gamut of feeling tones. Fear is an emotion having many different degrees, which are only other aspects of the same emotion, expressed by a diversity of words. That is, all of these words state only different aspects of the one emotion.

These degrees of Fear express in shading, nuance and modification but varied conditions of the same state. Under all of these degrees whatever their various names, we may recognize the UNITY of the SAME EMOTION.

Stated concretely, Fear is a cardinal emotion or feeling around which is grouped many variants, differing in nature and intensity, according to the circumstances which call them forth.

It might be clearer to say that Fear is like a ladder with many rounds. The whole ladder we may call

tion. Those who know *what* to Fear, and *how* to Fear, are not paralyzed by the money loss which is the greatest tragedy to others.

Money is a workable medium of exchange, yet when it vanishes some other workable tool will take its place. When one has lost only money life still offers the opportunities of a great adventure. A man whose barns and cattle were swept away in the 1938 hurricane said to me with great rejoicing; "But I saved my wife and the children. What difference does the rest of it make?"

Fear is born of ignorance. That which one runs away from is always terrifying, because it remains unknown. The Fear of death is perhaps chiefly due to the country from whose bourne, the traveller has not returned with his charts and maps. One dreads quitting the home; the dear familiar place, with all of its associations of peace and love. It ties back to the child's desire to return to the warmth and security of its pre-natal existence, when its wants and needs were provided for, and when new situations were not arising to demand constant solution.

The Fear of old age, with its attendant decrease in earning power and possible want, is quite within the scope of American power to mitigate. The power of untold resources — of American gold — can stop those things which make social revolution possible.

The low wage scale, the employment of millions who would prefer to work, the lack of jobs, the fore-closed mortgages on well loved homes, broken morale and shattered spirit, all of these shadow our people with a Fear that grips the heart and clouds any possible happiness.

Sons and husbands on far flung battle fronts call for the highest faith and sublimest courage.

attitudes towards those whose decisions are for the individual of great importance. One might say that we "Crainte" God or our parents.

AWE is primarily Fear of the unknown HIGHER POWERS, of unknown phenomena exceeding the limits of the finite.

The timorous faint-hearted attitude described by the word "TIMIDITY" is closely akin to the diffident, shy bashfulness which speaks of wary caution. The TIMID UNEASINESS which mounts to ALARM and then to FRIGHT, soon reaches the round of APPREHENSION.

There is a morbid shyness which is related both to modesty and to timidity; it is usually overcome as one becomes acquainted with his surroundings. Yet modesty is based on Fear and timidity.

There is another French word of precise color tone, "EPOUVANTE" into which shade the emotional states which may be described as ALARM. This round of the ladder which we call "ALARM" mounts with a solemn grandiose coloring into FRIGHT, DREAD, DISMAY. Dread and Fear, like the chicken and the egg raise the eternal question as to which comes first.

AMAZEMENT, that superlative of surprise, is a state which confounds the faculties, as it approaches nearer to the higher round of the ladder which is called "CONSTERNATION." It is not a far climb from CONSTERNATION to STUPOR, a state marked by a diminution or suspension of the intellectual faculties.

PANIC is the sudden letting loose of the FEAR FEELINGS. It is a phase of FEAR, high in the ascending scale or rounds of the ladder, usually indicated by its collective, connotation. An *individual* can be seized with panic or be "Panic Stricken," as we say, but this state of mental disorganization soon communicates itself to the

Fear; the rounds of the ladder are units, different yet alike, each higher than the preceding one, as round mounts upon round away from the base of the ladder. Subtle shadings give exact meaning to the rounds of this ladder, which we are calling "The Degrees of Fear."

Surprise is an integral factor of all Fear.

Although "CAUTION" is a normal and desirable quality of self protection, it necessarily incorporates a minor degree of Fear. We might say that it is at the BASE of the LADDER.

The first round of the ladder may be called "INQUIETUDE" a restless agitated uneasiness which disturbs the equilibrium of life. This troubled stirring of the poise and balance is closely related to the higher degrees or ascending rounds of the ladder. It may be only a state of unrest, merely a derangement of the momentary calm, or it may rise in an ever ascending scale of overwhelming power, until it involves all life and consciousness. The degrees, measures, grades of Fear, like the steps of a ladder, begin with almost infinitesimal disquietude often climbing to states of acute anguish which sometimes end in phobias and insanity.

For inquietude mounts into timidity and timidity into uneasiness; the fright engendered by uneasiness soon gives way to ALARM from which APPREHENSION, DREAD or DISMAY are only the next steps up.

CONSTERNATION — HORROR — TERROR — follow in quick succession. These words differ perhaps more in their etymology than in their nature.

The French have a word for Fear, "La Crainte" whose connotations imply not only timidity — respect — deference — veneration — but also dread and awe,

stamped indelibly on the unconscious mind, and affecting all the unconscious reactions.

Fear may be regarded as a phenomenon of mental disorder, contrary to the possibilities of defense, and from this standpoint, pathologique. It is therefore necessary that we recognize the intermediate stages — that is the many rounds of the ladder, which operative at the same time, may form an overwhelming whole. For Fear is the emotion or feeling provoked by a sense of danger, real or imaginary. And the psychological reaction to this stimulus is also marked by physical characteristics of diverse and unpredictable intensity.

There is no human being who may not be entirely filled with Fear.

The normal readiness to Fear of every human being may arise to anxious expectation. This anxious expectation is only the increase of the preservation instinct, in the presence of a threatened danger.

There is an uncanny sense of expectation often felt by neurotics as well as by healthy individuals, a definite feeling of some vague misfortune that may follow, just when great success has been achieved or when life seems for a moment to have granted perfect happiness. This feeling is possibly to be traced to the imprint of early affective experience.

More generally the UNCANNY is experienced when repressed infantile complexes are revived through an impression, or when primitive beliefs, which have been outgrown, again appear to be confirmed. The UNCANNY is a preliminary stage to a feeling of anxiety. It renders objective the strange and the unknown. The Uncanny arouses a timid feeling, as if there existed a danger for the life and the EGO. The ego can maintain



crowd and we generally regard the word "PANIC" as applying to the multitude or the collective group.

It is self-evident that such immense emotional masses must destroy the equilibrium of the soul, and at least temporarily rob the individual of his reason.

The word "PANIC" is taken from the name of the Greek God, "PAN" son of Hermes, whose chief characteristics were lustful and vigorous. As pictured, he had horns, a long tail, crooked nose, pointed ears, a beard and goat's feet. The associated characteristics are marked.

HORROR and TERROR are the highest degrees, or the topmost rounds of the ladder of Fear.

SHUDDERING — HATRED — DETESTATION — LOATHING — ABHORRENCE — all are attributes of this overturning of the reason, which resists annihilation.

Abhorrence is not Fear in the truest sense, but rather it is to be classified with the disgust feelings, betraying the strongest erotic mood.

Disgust and worry also represent the first stage of the displeasure feelings, often related to something vague and uncertain. Worry frequently centers about a future whose possibilities are doubtful. In the background there always lurks a Fear for existence.

All of these steps up the ladder of Fear correspond generally with an object which is known, or which is knowable. In other words, FEAR, in its multiform manifestations is of THE CONSCIOUS MIND. One knows WHY — OF WHAT, he is afraid.

Psychologically speaking, Fear in its various phases and degrees is quite apart and quite different from ANXIETY.

Anxiety is of the UNCONSCIOUS MIND, caused principally by insecurity, uncertainty — a question mark

form to previous patterns; that is they do not seem to conform. The soul, the spirit, within the tiny form, tries to gather up the threads of the past that he may orient himself with the present. It is a situation similar to that of the sleeper, who returning to the body after wanderings in distant spheres, is confused and bewildered until he can once again sense the physical form and establish his own place in the universe.

Cowardice and lack of courage are the results of an over-estimate of life and its finite phenomena. They may also betray the tendency to prolong the finite in order to escape the problematical infinite.

The emotion of Fear comes sometimes as a joy, sometimes as a sadness, and may appear in either active or passive form.

There is THE FEAR WHICH CUTS THE LEGS and THE FEAR WHICH GIVES ONE WINGS.

The effect of Fear is infectious, but it can only be so, because WE ARE ALL PREPARED TO FEAR.

Fear awakens all the instinct of self preservation. In PANIC the self preservation instinct is evident, revealing man as its most primitive expression.

It is a long way up the FEAR LADDER, from mild SURPRISE at the base, to horror, stupefaction, and terror at the apex.

Inquietude, that momentary troubling of the mental equilibrium is the first round of the ladder of Fear. Yet this mild disturbance of the normal calm may rise in intensity through the degrees which follow so closely up the ladder, until with irresistible power it may envelop the consciousness and the whole life.

In other words from an almost imperceptible troubling of the mind, the whole gamut of the emotion of

itself only in a world which it understands and finds natural.

The uncanny regresses to the well known, the long trusted, and it is always something with which one is not familiar, so that it seems to arise from an intellectual uncertainty. To a simple person, a bright form at night will seem uncanny, because it reminds him of a ghost, and the ghost seems to be beyond the bounds of his experience.

Uneasiness and anxiety express half consciousness, objectless feelings of Fear, occurring when we are confronted with unknown incidents and results.

It is the mysterious that is provocative of Fear in the infant. The emotions of familiarity are not only associated with things and persons but finally embrace the whole environment and all the happenings concerning the child and his immediate neighborhood. If the familiar sequence is interrupted at any point by a strange impression, the emotional condition of SURPRISE results.

Surprise has a strong element of pain when the impression is an admixture of the KNOWN and the UNKNOWN, so that a sense of similarity can neither be pushed into the background, not yet satisfied. The child FEARS, not only the UNKNOWN, but also the MYSTERIOUS.

To some extent worry is a degree and a lasting form of Fear, having to do on the whole, with the FUTURE. Even in the very young infants there are physical expressions which denote a brooding inquietude, resembling the emotion of worry in the adult.

The young infant, finding himself in an altogether strange environment is puzzled and perplexed over many happenings about him. They do not quite con-

## IV

## THE CAUSES OF FEAR

Mrs. Jenkins came into the study in evident anguish. Her eyes were running water, her nose required constant attention, as one handkerchief followed another. Her suffering was pitiful.

Between blows Mrs. Jenkins explained that she just could not stand roses. Their odor always affected her. She had gone to call on a friend who used roses for her indoor decoration, and the first scent of the flowers had started her present condition. She wanted relief and she wanted it at once. I asked her to return the next day at the same hour.

When Mrs. Jenkins arrived the next day, she found a great bunch of American Beauty roses on a nearby table in the study. Her eyes immediately began to water, her nose to run streams while her whole body was eloquent of suffering distress. I asked her to go up to the flowers and touch them.

This request made her furiously angry. She was incensed to find the hated flowers in the study and amazed at the effrontery which would ask her to touch them. When the request was repeated, she flounced out of the study in a rage. Later on her husband phoned requesting an appointment for the next day.

Again Mrs. Jenkins found the American Beauty roses decorating my study, and again she was so angry she nearly choked.

"Go up and touch them," I told her.

Fear may reach a state of anguish, which often terminates in phobia or insanity.

One is always PREPARED TO FEAR.

This tendency to the Fear reaction is brought with him into the world by the new born infant. It is natural and normal. Yet if little or greater shocks are repeated, and THE FEAR IS UNRESTRAINED, it may finally destroy the equilibrium of the soul and rob the individual of his reason.

FOR FEAR AROUSES EVERY INSTINCT OF  
CONSERVATION AND SELF PRESERVATION.

excluding all mention of the word or its essence. There are some who believe that the thing exists, but that the thing itself, and its varied manifestations can be vanquished by reasoning. But those who scientifically seek to find the causes of FEAR know that the roots sink deep. And that only by discovering them and uprooting them, can the life be free from their blasting effects.

Whatever people may believe concerning the beginnings of Fear, however diverse may be the conceptions of origin, we all know that Fears do exist, and that few there be who escape them.

The child is born inferior to the animal, much more helpless and having need of his mother's constant care, over a much longer period. For at least three years, he is absolutely dependent on the adults about him. He has no idea of the new world into which he has come and speaks a jargon nearly primitive. We know how strong Fear was in primitive times, and how close the young child is to the primitive state.

We know too that it is necessary for the young infant to bridge innumerable degrees in the history of man, every moment of his life probably corresponding to a distinct link in the genealogical chain.

Before birth it is not necessary for the child to make an effort. He is not confronted with realities; he desires nothing, and need take no account of that which is necessary to his life. He has lain in the peace and security of a warm quiet place, where all his needs were supplied, and where he could rest and grow without effort.

But one day his situation violently changed. Suddenly, brusquely, sometimes violently, he was pushed, pulled and squeezed through a narrow passage men-

She wept and blew and hurled scorn upon me.

"Go up and touch them," I insisted.

She hesitated in evident and almost overwhelming pain.

"Go up and touch the roses," I sternly commanded, "or never come to my study again."

Mrs. Jenkins closed her eyes, moving slowly forward, anguish evident as she stretched out her hand. Her fingers touched the hated roses and she gasped in amazement. The roses were paper flowers.

Mrs. Jenkins' cure began at that moment, when her FEAR dropped away.

Most people are full of Fear. They Fear poverty, sickness, loneliness and old age. They Fear strange places and experiences. They Fear the dark and they Fear to be alone. They Fear the loss of wealth and friends. They Fear the loss of the love of their loved ones. For them life is full of withering, warping, devastating FEAR.

If this thing that we call FEAR, this desolating emotion is so universal, we are naturally interested to know from where it comes?

Are people born with Fear?

Does the infant when he comes into the world bring Fear with him?

IS HE BORN WITH FEAR?

And if he is not born with Fear, how is it later acquired? If he is not born with Fear, can he have a predisposition to Fear? If Fear does not exist at the moment of birth, when does it appear? And how is it developed?

Is Fear then hereditary or acquired? And what are the conditions that may bring it forth?

There are some philosophies which deny all Fear,

manner are happier children; for the Caesarean operation eliminates Fear through the passage of the dark channel, and the absence of Fear insures liberty and happiness.

There is an old myth that tells how great heroes, Alexander, Napoleon and Caesar were born in the Caesarean manner, and we know that a hero is always fearless.

We believe that the child is not born with Fear, but rather that he is born with a *latent, innate disposition to fear*; and that this innate tendency to Fear rests dormant until some circumstance arises to call it forth.

Babies when they learn to crawl are eager to investigate. They have no sense of danger — no Fear. But at the approach of danger of any kind, they are snatched up by some adult, with a cry of Fear, which sinks deep into the infant mind. The tendencies of human beings are largely formed by the conditions of their environment.

The conditions of FEAR are tied to the conditions of life. Since the very first minute of the very first cell, this cell tried to eat, knowing that if it did not eat, it itself, would be eaten. The Fear of being eaten — consumed — destroyed — vanquished — is allied with Fear; that is the Fear of destruction. For Fear in its final analysis is the instinct to avoid being eaten — overcome — destroyed.

Self preservation is a primal instinct; and the Fear of annihilation is basic in all life. This is true not only of the tiny monocyte, but also of all the advancing degrees of development, in all their highly organized states. All life is based on struggle, personal, social, political, scientific, economic. This applies not only to individuals, but also to groups and nations.



aced by suffocation and surrounded by darkness. Torture repeated torture, piling itself into still more torture, until long afterwards — sometimes many hours afterwards, he at last reached light and air.

We then say that he is born.

Having emerged he must struggle to breathe — to eat.

This is his first work.

Birth is the primordial sensation; the infant is then alone against the world. He has experienced the shocks of darkness and constrictions; he must also face sensations of cold, hunger and the need for food. Commencing to breathe, he is conscious of a mighty change. He finds himself in another — an outside world.

He is face to face with reality.

We take account of the mother's sufferings and try in the ways of modern science to relieve her distress.

But up to now, we have taken no account of the child's suffering. We have not realized that the process of birth itself is a hurt for the child which may leave lasting results. We have sensed little or nothing of the child's torture, as he journeyed through the long dark passage, toward air and light. We have not realized that he is meeting a new situation, which fills him full of Fear. That the very process of birth itself, may be the beginning of Fear.

All the world suffers more or less from the Trauma of Birth, for it is truly a hurt to the child when he is separated from the mother. The first shock however is not important. It is the shocks which follow that may be harmful. If they do not repeat themselves in the same direction, they are lost and of no effect.

It has been said that children taken in the Caesarean

Anything, however seemingly unreasonable or apparently inconsequential may call it forth. The clapping of the hands, the snapping of the fingers, the gleam of a bright stone like a diamond, the sharp banging of a door, the sudden pulling away of the pad on which he rests; the harshness of a raucous voice; violent although undetermined action about him, noisy quarreling — all of these may stimulate Fear in the child.

The circumstances which cause Fear are not always evident; they are not necessarily marked. Frequent provokers of unconscious Fears are painful emotional events of the past, which have been forgotten or which have not been accorded proper value.

We know that the latent ability to Fear, that is that the tendency to Fear, exists in the individual before birth; but SPECIFIC FEAR IS NOT CONGENITAL. It must be developed by circumstances, by the personal experience of the individual. In other words, the child is born with potential Fear, and if the conditions of his life are adverse for him, it is much easier for him to be impressed by Fear.

If the infant is weak and cannot face his difficulties, his very weakness creates difficulties; yet he can use his own powers and resources as he will. If the child has any physical handicap, he begins with adverse conditions, which make a Fear reaction much easier for him. Certainly we know that the circumstances which cause Fear are not always evident.

A knowledge of primitive mentality is a great help in understanding the child's reaction to Fear.

The child represents a phase of primitive man, with all of the primitive instincts. He is born with primitive instincts. At first he is curious about his own

DASTRE has said; "To be is to struggle, and to struggle is to live." Life is sustained by struggle. And the first struggle for the child is his journey down the long way, from the warm security of his pre-natal existence, to the light and air of a new world. Struggle is composed of both Fear and aggression. And struggle is life.

We know that Fear plays a great role in life, from the very first minute of the very first day, until the day of death. The child does not bring Fear with him into the world. He arrives only with potential Fear and with intelligence. All babies have potential Fear. That is not important. But what is done with Fear, how it is directed — *that is all important.*

Through ignorance, malice or supposed grown-up superiority, there are some who breed besetting Fears in children. With tales of ghosts, apparitions, haunted houses, witches, mysteries and religious punishment, they start Fear reactions that may warp and color the whole life.

All Fear is realized in the Trauma of Birth. We know without doubt the child receives impressions before birth; that is, he is possessed of sensibility. This is evidenced by children prematurely born. For the seven months infant is nearly as well developed as the one carried to full maturity. Therefore we know that the child experiences sensations and impressions, at least during the last few months before his birth.

At the moment of birth, the baby has impressions, and suffers by the separation from the mother. Coming into the world with latent Fear, that is, with a predisposition to fear, he has always a tendency to Fear, which awaits only the maturation of events to call it forth.

sees THINGS with which he was once familiar, but from which he has been separated for some time. If he does not recognize them at once, their appearance seems strange to him, not always new, depending on whether or not he has seen them before. Indefinite feelings and a sense of familiarity are mixed in the novelty; the perplexity which results gives to the infant a sense of confusion and Fear.

Certain Fear is natural, following at the moment of a sudden change in the physical conditions, like a change in the position of the body the infant Fears when a sudden shock causes a lack of support. All infants show Fear from this shock, and the infant would not be normal were it otherwise.

The Fear of infants has little relationship with real Fear, but it is clearly the root of the neurotic Fear of adults. Often it has its origin in the unemployed libido, replacing the absent object of love by a situation or an exterior object. In children's Fear, the unemployed libido is constantly converted into real Fear. Many hysteric phobias can perhaps be attributed to this infantile Fear, of which it is a continuation.

Phobias may begin from three to five years, and may develop under conditions that seem to be altogether good.

Real Fear appears to be altogether rational and understandable.

The objects and the situations which give rise to Fear, depend to a great extent of what one knows of the exterior world, and his belief in their power over him. A savage is naturally afraid of a cannon or an eclipse of the sun, because to him they are unknown and therefore full of danger. But the white man who has some knowledge of the world about him and who

body. He is interested in the mystery of his hand, his foot, his toes, and then begins to investigate his sexual apparatus. It is the mystery attached to these organs that produces in the infant a certain obsession, which later on may become a sexual obsession.

The child born with primitive instincts brings with him into the world, his vital force and his unconscious desire to live. This vital force compels him to eat, to examine his body, to satisfy his desires. Slaps, restrained hands and prohibitions only stimulate his interest, starting in his unconscious a guilt complex which is a factor in all Fear. The preservation and the propagation of the race, that is to say the egoistic instinct and the sexual instinct exists in all children. As guilt is some component of Fear, we find Fear as the outgrowth of the guilt feeling, often fastened on the child unconsciously by the parent. Both sex and the religious complex serve to fasten Fear upon the child. Without intelligent education, such child-Fear may become adult-phobia.

The new, the strange, the unknown, all are the most frequent and the most natural causes of Fear. Certainly there exists for children, and this holds true for many years, not only the Fear of the unknown but also the Fear of the mysterious.

The baby is often afraid at first of all persons who are strange. He does not Fear strangers because he attributes to them harmful intentions, but rather because he contrasts his own small weakness with their giant strength, recognizing that they may be dangerous to his security and his own well being. The child Fears the stranger because he is accustomed to one well beloved person — his mother.

He will be afraid in the same fashion when he again

real value of this distinction is made uncertain by the very nature of the children themselves. We are not surprised that the child is afraid of strangers, new situations, and unknown things; this is easily explained by the child's own weakness and his knowledge of the world. But we attribute to the child a strong disposition to real Fear, and this we relate to the conditions of heritage.

For in this way the child merely repeats the way of prehistoric man and the primitive, who on account of his ignorance and his weakness Fears all that is new, and much that is familiar, none of which could inspire the normal adult with Fear.

All children are not equally timid. Children who manifest a particular Fear towards objects or situations give evidence of a neurotic disposition which reveals itself in a positive tendency towards real Fear.

Anxiety rather than nervousness resembles the primitive reaction. Real Fear is rational and comprehensible. It is the response to the perception of an exterior danger, that is to a danger which is known and seen in advance. This is allied with the reflex of flight and can be regarded as the expression of the instinct of conservation.

Fear is the fruit of the imagination. It affects and modifies all the physical conditions, from the pallor of the face to the circulation of the blood and the glandular secretions.

Anxiety neuroses often begins when young girls for the first time come in touch with sexual problems. An obscure erotic emotion expresses itself in children in a feeling of anxiety.

Primitive Fear is a matter of racial inheritance. Its innate nature is well shown in Fears which precede

knows how to use all kinds of instruments, does not Fear either of them.

Insecurity, the Fear of being consumed — vanquished — annihilated — is at the base of all Fear. As the feeling of competence diminishes, the power of Fear increases. Pain or prolonged irritation may be caused by anxiety or Fear, because of the feelings of inadequacy it brings.

Fear is not a neurosis; it is a natural state. At the first instant, Fear depends on the creative power of the child at that instant. It is the play of imagination, the making of mental pictures, the creative power, which makes a picture of Fear for the child.

The emotion of Fear is the same whether the Fear occurs in adults or children. The adult Fear is different however from the child Fear; the causes are different, as are also the reactions and affects. Fear which may be normal and logical in the child becomes pathological in the adult. It is not so strong in the adult, except in the cases where it is unconscious; that is when a hurt in late life is latent — a potential trauma.

When a Fear appears for the first time in an adult, it has not such potential results as when it appears for the first time in a child, later appearing as an adult phobia. A Fear which appears for the first time in an adult, cannot produce neuroses; it is only the childhood or infantile Fear which can produce the adult neuroses. The feeling or the emotion of Fear is the same, but the conditions are different.

According to Janet the causes of adult Fear can be found in adult life, but Freud claimed an infantile cause for all adult neuroses.

It is difficult to say whether the Fear most common among children is real Fear or neurotic Fear. The

ding of blood was a matter of such grave importance it inspired Fear in the primitive.

Neither could this primitive man make any distinction between the soul and the body. Like the beast, he knew only the law of his own advantage. For the primitive, all was his, ALL WAS FOR HIM, if he had the strength to take it. The might of the first was the measure of right. Our so called "civilization" is not far different today. For in a large part of the world, THE RIGHT OF MIGHT prevails.

It seems incredible that a whole nation could be dispossessed and thrust out from the homes where they had taken root for centuries — that fortunes could be dissipated over night; that speech and action could be regulated and even the hens commanded to lay a stipulated number of eggs.

There is no doubt that in a large part of the world today, THE RIGHT OF MIGHT PREVAILS.

America faces the most tragic crisis in her long eventful history. It is a struggle between the forces of light and the minions of darkness. It is a clarion call to every American to evaluate the blessings of his own heritage and to so shape his course and his conduct that the accrued opportunities may open future doors into still larger vistas and wider horizons.

The first human conscience came with the first neighbor. The coming and recognition of the first neighbor was the first step in the progress of humanity, up to that time. For when man learned to respect property — to respect his neighbor's right, he took the greatest forward step in progress. Recently a large part of the world has taken the *longest stride backwards* since the dark ages.

For the multitude, the moral equipment is inadequate.



experience. This has been demonstrated by experiments at Johns Hopkins, where young infants under observation showed Fear in response to only two stimuli; a loud banging noise, or the loss of support.

These two natural causes of Fear had previously been announced by Professor A.A. Wallon of the University of Paris.

Other Fears may be "built-in" or having been acquired may be "built-out." The modern child is educated in Fear. More children are *made* to Fear than are *born* to Fear.

Primitive man feared all the earth, the sea and the sky. He thought they were all against him, implacable enemies determined on his destruction. He believed that all things conspired to work against him. Rocks were hurled down, killing his cattle; lightning laid low his wife; illness ravaged his children, and death threatened always to annihilate him. He believed that all of the mischance which doubtless was accidental, was hurled down for his destruction.

For the savage there was nothing grotesque in believing that everything about him wished him ill, for he had never discovered that certain things about him were inanimate. In his own small world, all was animated living. The sticks, the stones, the storms all were not only animated but also bursting forth with emotion.

Primitive man believed that everything was angry with him, and he was powerless to oppose them. He lived in constant Fear and often in terror of those unknown powers stronger than himself. He believed that blood spilt voluntarily or by an act of violence was forbidden, and we know that this Fear inspired many of the ceremonies and taboos. The least shed-

Things that are known become familiar, losing both for the child and for man, the awe, reverence, or Fear, in which they were formerly held. The Greek religion lost a great part of the sentiment inspired by Fear, when their God, Jupiter, became a man, with all the weaknesses and limitations of man. For a God who is known is human. He then ceases to be a God. It is only after death, that is to a generation that did not know him, that the human can become a God.

The ancient Greeks, full of Fear of the unknown and the unseen, built altars to appease all the Gods they knew. Then fearing that there might be some God, they did not know, they built an altar "TO THE UNKNOWN GOD," that they might not unwittingly give offense, by failure to recognize, bringing down wrath and punishment upon them. For the God of the Jews of whom they knew later was an unknown abstraction, a God of vengeance and anger, flaring forth in wrath, and feared by all.

This ancient Fear of God lives today, vivid and forceful in the lives of men and of children. For from their earliest youth, children are taught of God as a cruel, menacing taskmaster, ready to pounce down and punish. Instruction which should be stated only in terms of love, is given from the first breath in connotations of hate and Fear.

The amount of Fear which is mixed into a child's education, whether it is Fear to be punished by the parents or Fear of God and eternal punishment, determine the amount of hate, which will motivate the child's life, destroying its capacities and crippling its usefulness. Freedom in thought and deed, lack of censure and condemnation, free the child from Fear; he has nothing to hide or conceal, therefore he has

quate. It fails before new enemies, new sicknesses, new situations. All that can menace the life, trouble the spirit or disarrange the organism becomes critical and menacing.

They have not learned that the Fear which accompanies a man all his life, lies hidden within himself.

We finally hate all that is associated with our first hates, and Fear all that is associated with our first Fears, for Fear probably plays a much larger role than hope in the experience of men, women and children.

The brave man overcomes the Fear of others, as well as his own. But the timid cowardly man shows his Fear outwardly. A man is under obligation to know himself; to find the basis for his Fear, which may rest on blame or upon censure which has been heaped upon him. Often through psychological mechanism, this is the origin of a sense of guilt or unworthiness.

Leonardo da Vinci has said that "FEAR IS THE PROLONGATION OF LIFE."

The child's first years are marked by primitive instincts. Hunger is of the first importance — tyrannical and fatal; his Fear *then* is of his stomach — that is of his relationship with food. The child passes through all the evolution of the life of the animal before his birth. He passes through all the stages of the evolution of man, while within his mother's body. During the first two years of life the infant must learn, he must pass through all the progress of the human race.

Primitive man believed that all in nature was produced by spirits or entities distinct from man; the child when he arrives, believes that all in nature *is for him* if he would possess it; that is, HIS WILL is without boundaries or limitations. But he suffers from the Fear of the new, the unknown — just as all men suffer.

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nothing of which to be afraid. At the foundation is the parent-child relationship, which must abolish the child's Fears.

Our children are born in Fear; they are raised in Fear; they are educated by Fear; and then we wonder that when some emergency arises, great or small, they cringe and weaken before it.

There are two things all children strive for and cannot do without. One is love in the widest sense, and the other is security. The child protected by love and security is the child who is not educated in Fear. In such a child Fear yields to intelligent understanding.

Helplessness is the foundation of Fear; the child who feels weak and insufficient is naturally afraid. To be mentally healthy, every child should have at least one province in which he can be superior. The ego must be exalted. Much has been done to eliminate Fear, when the child begins to sense his own personality.

It need not have required a three year survey, by two hundred educational experts, at a cost to New York State of half a million dollars, to determine that our present educational system is a failure. Any intelligent person in close contact with the schools, the pupils in those schools, or the homes from which those pupils come, could have made that deduction.

Our whole premise of education is wrong.

The word "EDUCATION" derives from the word "EDUCTO," the prefix "out of" as in the word "exit" and the syllable "ducto" meaning "to draw." In other words, education means to draw out of, and develop and cultivate the native talents and abilities.

Taking the opposite course, our Educational System is planned and operated to "POUR IN" just as many

heterogeneous subjects and facts as can possibly be retained long enough to take an examination and make a passing grade.

One need only contact the mothers in any Parent-Teacher group to ascertain the pressure put on the children to secure *high marks*. One need only contact the children to realize how little they have really learned, and what a devastating toll in nervous energy, the striving for "marks" has cost.

Much of the nervousness in the children and adolescents in our schools today, can be traced to the Fear of failure; the Fear of disappointing the parents; the Fear of not making the required grades; the Fear of not being counted as "exceptional" in their study groups.

We shall perhaps never be educated until some system is devised by which the child will be allowed to develop as an individual, with reference to his own gifts and abilities; which will inspire him to absorb knowledge and gain experience, finding in each new achievement, a glorious adventure; which will teach him to value character, more than any so-called academic success, and above all will help him to realize that no attainment can ever be truly measured, while one lives under the stinging lash of Fear.

The mother's part in this educational debacle is a stirring commentary on her unfitness for her job. For this she is to be pitied rather than censured. For no woman was ever yet trained to be a mother. And the consequent surprise is, not that she makes so many mistakes, but rather that she makes so comparatively few.

It is not only the parents, the schools and the social group which inspire Fear in the child. He is early taught to "FEAR GOD AND ESCHIEW EVIL." Or perhaps it

is stated; "THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM." These and other related doctrines start a Fear reaction in the young child, that may be operative through his whole life. He lives hemmed in by the thought of an angry God, who exacts constant Fear, and who threatens constant punishments.

If young children are to be taught of God, if they are to be given a religious background, they should know only a GOD OF LOVE, who protects and watches over his children. It is interesting in tracing back to the Fear roots in adults, to find that the books which have made the deepest impress on their lives are the Bible and the fairy stories of their childhood. Often the root of the adult conflict can be found, when the book that has made the deepest impress on the individual is known.

The patient, Mrs. Henry, gave Ibsen as her favorite author. Pressed to state which of Ibsen's books has most influenced her, she answered "The Doll's House." In this drama, an unhappy married relation ended, when Nora finally went out of her home, slamming the door behind her. This fact gave immediate clue to Mrs. Henry's suppressed conflict.

The moment when the young child shows the first sentiment of Fear, depends essentially on the way he is treated. He may live through the most important period of his life, that is, through the first few years, without any fear. On the contrary, he may live continuously under the impetus to Fear, or subject to the Fear reaction.

Fear in some form is bound to intrude in every childhood, demanding wise treatment. When possible it should be allied with pleasurable experience. Fear transferred from a definite occurrence, until it grows



into a habit-attitude, becomes a grievous burden to those whose confidence has been so undermined by the Fear reaction, that they seldom meet the difficulties of life, at any point, without misgiving.

We believe that ultimately every Fear is a Fear of one's self. It would seem that one projects on others, the things one Fears of oneself.

An idea clear or confused, the memory of a disagreeable happening, a painful accident, or an unpleasant sensation followed by a loud noise, all can exist at the same time, and they can manifest in Fear. The NEW, the STRANGE, the UNKNOWN, all are the most frequent and most natural causes of Fear.

The child consciously or unconsciously, imitates his elders. He is like a mirror held up to the home. His manners are a reflection of the family about him. His joys are the mental images of the conditions which surround him and which play on his imagination. He idealizes those who for him, form the model of his life, and whose influence directly or indirectly, he reproduces in his varied attitudes, humors and emotions.

Early in life, the model of a matured personality begins to develop in the child. The child strives to develop along the line of direction fixed by the goal which he chooses for himself. How the goal is fixed, it is difficult to say. But it is obvious that such a goal does exist and that it dominates the child's every movement. When the prototype — that early personality which embodies the goal is formed, the line of direction is established and the individual becomes definitely oriented.

When Fear is an important factor in the family life, Fear governs the infant. If Fear governs his ideal —

his mother — Fear forms the child's model of life. For the child imitates in his joys and in his Fears, and takes for his model, the person he most greatly esteems in the family group — usually his mother. Yet the child is susceptible to the influence of all the adults in the family group.

And it must be remembered that each adult in the home is the sum total of the attitudes of the group that formed the family constellation of that adult's childhood.

The effect of the family upon the individual psychology of the child has been dealt with in a somewhat sinister spirit by some writers, projecting the advisability of the State taking over the place and responsibilities of the father, or possibly as PLATO suggested of both father and mother.

One of my patients was raised on the outskirts of a small village in a nearby state. The garden of her home was divided from the neighbor's garden by a long line of poplar trees. One of these poplars was taller and more symmetrically rounded out than the others. It was to this tree that her attention was directed when she was a little girl between three and four.

In the dusky shadows of summer evenings, as they sat chatting on the front porch, the family was often joined by an uncle who lived on a nearby farm. It was the uncle's delight to frighten the little girl. One of his favorite stories was about the tall poplar tree. He told her that the big tree was really a great pitcher; that it was there to gobble up little girls; and that if she went near it in the evening, it would eat her, and no one would ever see her again.

As the girl grew older, in the bright light of day, she

sometimes ventured near enough to try to discover the difference between that particular tree, and the others which marked the boundary line. She wanted to know how a tree could "eat up little children." But she never brought herself to the point of walking up to the tree and touching it.

When she came to me at twenty-seven, she was married and the mother of two children. She was a perfectly sensible and in other respects a balanced woman, but up to that time, she had been unable to rid herself of the Fear of the tree. Both the tree and the story had sunk their roots deep into her unconscious mind.

The exterior stimulant which provokes a crisis of morbid Fear, is not as a patient often believes the cause of the emotion, but rather it is only a signal to launch a reaction, which has its true source elsewhere.

A neurotic is often too introspective. Introspection usually hurts. Attention must be directed to some entirely different aspect, until a solution of the distressing problem is reached. Then it is no longer painful.

It is profoundly interesting to see at what point the development of Fear is with the libido and the unconscious. We are certain that real Fear must be considered as an expression of the instinct of preservation. Man has more means at his disposal for his own preservation than has any other animal, for he possesses the means to destroy his enemies. The reaction of the brute is a biological reaction.

By anxiety, in general, one understands a subjective condition. Anxiety is related to a condition, without Fear of any particular object, while Fear is essentially directed toward an object. Fear expresses and accentuates the affects of an immanent and immediate dan-

ger, which one did not expect or Fear in advance, while anxiety is a state of continuous torment of spirit, unrelated to any specific object. Fear is of the CONSCIOUS MIND. One knows why he is afraid. Anxiety is of the UNCONSCIOUS MIND. There is no anxiety which does not tell of life, and there is no expression of life, which is not accompanied by anxiety. In a sense we can say that anxiety protects more than does Fear.

It seems that pleasure can become anxiety and anxiety — pleasure. The Fear of pleasure resembles the desire for pleasure. And the impulsion towards death can culminate in an act called "suicide" which represents the last libidinal act, the last expression of an instinct which endures equally life and death.

Fear attends the unknown; cowardice is perhaps but an effort towards immortality. The immortal is the Infinite. The Infinite is for us inconceivable, and all that is inconceivable is a source of Fear. In the strictest sense, Fear is an aversion to death, and it attaches to all that is unknown.

For a long time we have thought of Fear as a cosmic force, strong, mighty and ready to descend upon man. In the history of the evolution of the race, in spite of his own complexes and repressions, Fear holds and keeps for man, its own element of mystery.

It does not matter what the conditions are, Birth is a Trauma, a hurt, a disappointment. In it are realized all Fears. It is the critical point for the infant's acceptance of reality. It is a significant cause for the experience of nervous anxiety, and forms the place of departure for all diverse nervous symptoms, that in other cases can withstand the shock.

The dreams of patients suffering from this nervous

trauma, repeat in typical fashion, the Trauma of Birth in its many forms, but with the details which show the association with birth. Instinctively, unconsciously, the very act, or fact of birth, leaves its effect upon the child, represented by an anxiety which is the model or pattern for all other anxieties.

Any instability in the adult who commands the situation is a perfectly legitimate cause for Fear in the child.

Ordinary common sense prevents Fear in the home. The parents' attitude should be positive; should be that of the instructor. The parents who forbid an action one minute and permit it in the next, set up a confused understanding in the child's mind. He does not know what is required of him; he Fears each new attempt at understanding because he fears condemnation.

This same positive instruction is as necessary for dogs as for children. Both dogs and children will respond when they understand. Both too are fearful when permitted and denied in turn, the same things. If the parent having given permission, then denies it without explanation, the child is confused. Out of his mental fog grows Fear. He represses and his Fear may refasten on some other object. It is a vicious circle.

The first reaction after birth is the cry, then a violent effort to breathe, which perhaps is the basis of anxiety.

Fear is at the base of all terrestrial life. It is the negative element of the struggle. The struggle is a conflict between Fear and aggression, and the struggle is life. All life indicates the same Fear and the same aggression. Aggression against all that is weaker; Fear of all that is stronger.

Fear can affect every human activity. One can

Fear the outside world, or the inner world which exists in every one. One man quits society because he fears it; another fears only the Fear he has within himself. And so the occasions, that is the objects and situations which arouse Fear will depend largely on our knowledge of, and our feeling of, *POWER over the outer world.*

Love, Fear and rage begin at birth, just as do sneezing or hiccoughing. At the instant that the infant comes into the world, impressions are registering, and at this minute he begins to use his impressions which continue through life. At the fourth or fifth year of his life, his idea of the world is fixed in his own individuality. His pattern of life is complete. His mould is made. The plasticity of the first few years is set. During the rest of his life, from seven until seventy, unless he is re-educated and re-directed, he will react to the different situations of life, just as he reacted during his first few years.

However new this concept may be to the scientific world, it has been known for the last five thousand years. For more than two thousand years ago, the Hebrew text of the Proverbs states, the same fact in different words. "TRAIN UP A CHILD IN THE WAY HE SHOULD GO, AND WHEN HE IS OLD, HE WILL NOT DEPART FROM IT." "AS THE TWIG IS BENT, SO IS THE TREE INCLINED." An earlier statement of this significant truth precedes the Hebrew by nearly three thousand years.

A most extraordinary recent revelation has been the fact that "THE WISDOM OF AMENEMOPHE" preserved in an Egyptian papyrus in the British Museum, was translated into Hebrew in ancient times, and circulating in Palestine, was the source for a whole section of the Old Testament Book of PROVERBS. Therefore our moral

heritage and some of our psychological knowledge derive from a human past, enormously older than the Hebrews, and has come to us THROUGH THE HEBREWS, rather than FROM them. And so we find that twenty-five hundred years before Christ, now nearly five thousand years ago, the knowledge of the importance of the first few years of the child's life was known and understood.

There are two distinct kinds of Fear; normal Fears and morbid Fears. The fundamental difference between normal Fear and morbid Fear is one of origin, this never being revealed to superficial observation.

A normal Fear is the exterior reaction to a situation or condition of which the person is perfectly conscious. A morbid Fear, on the contrary, has its real source in the interior and psychic, of which the person is unconscious. In the morbid Fear there is often the preponderance of the manifestations of the psychical. But a great danger can also produce a very intense Fear, which has no connection with morbid Fear. It is perfectly natural. A morbid Fear is relatively excessive. Normal Fears are generally of short duration, while morbid Fears are very persistent.

Fear is not a neurosis. It is a matter of course, a natural state. It becomes a neurosis when used as an instrument to subdue others. Fear, at the first moment of life, depends on the creative power of the baby at that moment. The first reaction after birth is a cry, which by violently abolishing the difficulty of breathing may presumably relieve a certain amount of anxiety.

WEANING is a trauma, the original disappointment and is used as a prototype of all refusals and deprivations. Up to that time in the child's life, all desires have been fulfilled as by magic.

Men fear death as little children fear the dark. First perhaps because they fear pain, either mental or physical. Then they fear premature burial; but most of all they Fear the future punishment which has threatened the whole life. There are Fears both of superstition and of heredity which cloud and color existence.

Fear is a phenomenon resembling a flood or an overflow, the result of suppressing the energy of the life force. Energy repressed or deprived of action, bursts forth under some form of sensation. The effect of this repression is to transform energy into Fear. In other words, in a larger sense, morbid Fear is really an instinctive desire, when diversified inhibitions are denied the natural means of expression. Desire and Fear are so completely dissimilar in their qualities, that it seems impossible to believe that under any circumstances, one can be the cause of the other.

Not hate and love, but Fear and love are the basic feelings of orthodox religion; love in the RACE SENSE, differing from love in the religious sense.

There are two sorts of deeper Fear. One is the Fear, known also to animals, in the presence of freedom in space; the other is Fear for the cosmic current of being. The first awakens a dark feeling that freedom in the extended is just a new and deeper sort of dependence, than that which rules the vegetable world, leaving the individual being sensible of his weakness to seek the company and alliance of others.

Out of the Fear of space, arises the cult of the Gods. Out of the Fear for time, arises the Fear of life, of sex, of holy awe, of all that cannot be understood. Sleep and death are modes of slipping out of awareness; the escape out of space into time.



But higher than these, there is the genuine religious overcoming of Fear, by means of an understanding of the self. We call this FAITH. It is the beginning of man's intellectual life. The understanding of *causes* set free.

Life is something beyond all causes, effects and truths.

If man returns again and again, repeating his earth experience until he is fitted and prepared for a higher plane, he necessarily brings with him the equipment which has previously served him. As the sum total of his present attributes and attainments is imperfect — hampered by Fear of the seen and the unknown, we may reasonably believe that he brings back old Fears, which may fester as anxiety in the unconscious.

One client, as a child, lived constantly in Fear of being hanged. Her daily effort was consciously directed toward the avoidance of any act for which she might be condemned and hanged. As the client was born and reared in one of those families known as "The backbone of American Culture" it would seem that the Fear of hanging was unrelated to her present experience, and perhaps a memory — or a carry-over. If we can grant this premise, an entirely new light is thrown on the causes for Fear.

Then we shall have to consider the Birth Trauma, not as the beginning of Fear, but rather that the potential Fear — the tendency to Fear with which we know the child is born — as a tie-back to other conditions, when Fear reactions were established.

## V

## THE PHYSIOLOGICAL EFFECTS OF FEAR

The human body is a unified whole, which assures a co-operation, co-ordination and an integration of the different systems and the organs which constitute the different tissues and cells.

Certain organs are associated for the accomplishment of certain specific functions, and the entire organism, thus arranged, is disturbed in the general harmony of its action, when lack of equilibrium is produced in one of its parts. Such modifications are of two entirely different types, and their effects are diametrically opposed.

There are some stimuli which make the man better able to struggle, and there are others which paralyze. Indeed the same stimulus may have either of the two opposite effects, according to its power, and the circumstances which have called it forth. It is in this way that one is affected by Fear.

Fear can give strength for the battle and intensify the struggle, or it can entirely paralyze, causing one to cease all efforts and abandon himself to death. FEAR can augment the means for defense, and it can also make defense or flight impossible.

It is interesting to observe the same emotion produced by both natural and artificial means. It has been shown that by a single, artificial stimulant, it is possible to produce all of the different degrees of Fear, with the reactions which excite to struggle, or the

reactions of paralysis, depending on the frequency, the strength or the repetition of the dose.

The physiological effects of Fear, sometimes towards flight and sometimes towards struggle, are probably in relation to the nature of the stimulant. When the excitation is too great, it paralyzes; when it is relatively weak, it makes for increased vitality and a tendency to escape the peril.

It is impossible to Fear without exciting the entire organism; therefore uncalled for Fear, arouses the body to no good purpose. All emotion calls for action. We are relieved when we laugh, uncomfortable when we repress. Tears dispel sadness. Sudden death from some emotional shock points to an organic weakness, which made one unable to withstand the strain.

As Pavlov contributed to the understanding of human reactions by his experiments with dogs in Russia, so in even greater degree Dr. Walter B. Cannon is establishing scientific data, by his experiments with cats at Harvard University.

Using vigorous young cats, exposed to the stimulus of a barking dog, Dr. Cannon has established the phenomena of great emotional disturbance, indicating that sympathetic impulses dominate the viscera. When the cat is frightened he arches his back, hisses, spits, his pupils dilate, the activities of the stomach and the intestines are inhibited, the heart beats wildly, the hairs on the back and to the end of the tail stand erect — and from one end of the animal to the other there are abundant signs of nervous discharges along sympathetic courses. The skeleton movements are of minor character; the visceral disturbance is widespread as shown by the standing hairs.

There are few who understand that hairs have

muscles of their own. Human beings sometimes have the feeling of the hair standing on end, yet it rarely does, owing to the feebleness of the muscles incorporated in the hair follicles.

In 1927, Dr. Cannon demonstrated the significant fact that ADRENIN is discharged into the blood, when strong emotion is aroused. We know that ADRENIN is capable of producing many of the physical changes which are characteristically manifested in painful emotional experience. There are many facts which verify the emotional secretion of ADRENIN, demonstrating that adrenalin can produce most of the physical alterations characteristic of FEAR.

Exceedingly delicate biological tests and an examination of the glands themselves, afford clear evidence that in FEAR or deep emotion, the glands pour out an excess of adrenin into the circulating blood. Under strong emotion, sugar is liberated into the blood; by oxidation, the sugar is burned or combusted, that it may be utilized by the tissues. The lungs work faster to supply adequate oxygen, to facilitate freer breathing and large intakes of air. The smaller bronchial tubes which are normally only moderately contracted, dilate. If heat becomes excessive, the sweat glands become active to counteract it. If ACTION follows EMOTION, the liberated substances will be utilized.

Fear excites the entire organism. When needless, Fear arouses the body without benefit, wastes physical and mental capital, and loads the body with substances, which in large amounts, act as poisons. The same is true of other distressing affective states.

Action is the release for emotional upset. The housewife disturbed by some great or little irritation, will soon regain her balance, if she busies herself with

physical tasks. Washing the glass and china, cleaning out the storage closets, weeding the garden, all act as release to draw off emotion. An hour at the wood-pile is better than swearing to release emotional tension.

No two people react alike. In each there are certain nervous pathways, which are less resistant than others, and which serve as convenient outlets for emotional discharge.

An authority on glands and their secretions, writes; "Here then is a remarkable group of phenomena — a pair of glands stimulated to activity in times of strong excitement, and by such nerve impulses as themselves produce at such times, profound changes in the viscera; and a secretion given forth into the bloodstream by these glands, which is capable of inducing by itself, or of augmenting, the nervous influences which induce the very changes in the viscera, which accompany suffering and the major emotions. What may be the significance of these changes, occurring when conditions of pain and great excitement — experiences common to animals of most diverse types and probably known to their ancestors for ages past, lay hold of the body functions and determine the instinctive responses."

The same reactions are evidenced in the psychological field. As long as all goes well with the pre-disposed individual, he is usually quiet. When obstacles or difficulties are encountered, his Fear is aroused and he becomes active.

The man who is healthy and optimistic when business is good, often shows mental and physical distress when trade is declining. For him, there is a tendency to discouragement or despair when the excitation is

too strong, and a tendency to struggle and to victory when the intensity is bearable. The modifications which are the most important and the most beneficial, are those which put the individual in the best condition for combat, which aid him in vanquishing the enemy, and which make him vigilant and ready to leap to escape and safety.

On the mental side, Fear produces striking keenness of perception, so that every detail connected with the object or situation exciting FEAR, is observed. The understanding of the control and dispelling of Fear, is of practical importance to everybody. There is a PHILOSOPHY, as well as a PSYCHOLOGY of Fear.

If man is conscious of the attack and awake to the conflicts and conditions of the struggle, he will accept the battle, and fill his war full of enthusiasm. That is, his Fear of ANNIHILATION gives him strength for the conflict, and intensifies his fortitude in the struggle. An examination of the reactions before an emotion shows a correlation and a perfect unity among all of the organs. That is, the entire organism is agitated by an emotion, and each separate apparatus or organ, responds in a different degree, in combination with the other organs.

The sciences, medical, biological, psychological, physics and chemistry, all show in their turn that the human body is altogether unified. All the systems of the body, the digestive, respiratory, circulatory, muscular, urinal, motor, sensorial, and vaso-motor, are affected by the emotion of FEAR. It is not rare to find two entirely different reactions, of two entirely different natures to the same stimuli.

Fear which paralyzes is as much Fear, as that which gives speed to flight.

If Fear always paralyzed it would result only in danger of destruction. But Fear and aggressive feeling, as anticipatory responses to critical situations make ready for action.

When we are menaced by danger and feel the effects of Fear, the organism assembles its forces. The blood vessels contract automatically; the contraction starts the movement of the blood towards the nervous center.

The mechanism which calls forth the responses to Fear, is situated outside the cerebral hemisphere in which are contained consciousness and the higher mental faculties. All that is needed to excite is a stimulus; once excited the impulses are automatically and involuntarily sent out, by way of the sympathetic nervous system, to all parts of the body.

When they are sent out they cannot be recalled. Once Fear is generated, the physical accompaniments invariably follow. Emotion may be modified or aborted, but the physical effects cannot be entirely cancelled.

The ductless glands, the thyroid, the adrenals, the liver are stimulated and by delicate chemical tests, their products can be demonstrated in the blood, after the emotion has abated.

One has told that while under the influence of Fear, she could easily remove from her finger a ring, which ordinarily could be taken off only with great effort. That is, under the domination of the strong emotion, FEAR, the finger became more slender, due to the contraction of the blood vessels, permitting the ring to be easily slipped on and off.

Fear can provoke a useful anaesthetic. The case

of a young soldier who was wounded in the First World War will illustrate this point.

The young soldier's hand which was almost entirely severed from the arm by a bursting shell, hung dangling from the wrist, to which it was attached only by a tendon. The surgeon picked up his scissors and cut through the tendon, to which the patient paid not the slightest attention. During the operation, he looked about him on all sides, talked with much animation, so greatly excited, so exhilarated and stimulated by Fear, that he was not in the least conscious of his physical suffering.

Fear also produces muscular modifications, tremblings, excitations, paralysis and spasms. Emotions, distressing in themselves repercuss in different ways in different people which gives rise to different bodily sensations. Fear influences the body and mind more than any other emotion. There is no function, conscious or unconscious that may not be modified. It produces various changes in the organism.

The reactions are sometimes so thoroughly mingled, that when one would struggle against them, struggle is impossible and surrender invites disaster. One can want to escape, be disposed to flight and yet find death in fleeing.

All processes are unfavorably influenced when Fear is present.

Trembling is produced by the influx of nervous motor power.

In Fear trembling is manifested in a marked manner.

The Major of a regiment of Calarbe had officiated at the execution of many brigands. Among the great numbers allotted to him for punishment, he especially remembers a youth of less than twenty years.



The lad stammeringly responded to the questions asked him, remained mute most of the time, now and then made a gesture, as if awaiting the fatal blow, lifted his arms with his hands wide open, his head sunk down between his shoulders, and his body trembling violently and tottering from side to side.

When at last the terrible word was spoken, the boy shrieked an anguished, despairing cry, looked wildly all about him, as if he searched for something, turned as if to flee, and then threw himself against a nearby wall of stone. His arms extended, he screamed with convulsive laughter, scratched the stone, as if he would dig through it. He shook and trembled with strange cries and contortions, until at last exhausted, he fell upon the ground, where he lay trembling, like a rag shaken by the wind. He was excessively pale, and so limbered, one might say his muscles were of gelatine, soft and wavering.

Mr. Dougall has suggested that an association has become established between particular emotions and particular instinctive reactions — thus the emotion of Fear is associated with the instinct for flight. And Crile assumes that Fear born of innumerable injuries in the course of evolution, has developed into portentous foreshadowing of possible injury, and has become capable of arousing in the body, all the offensive and defensive activities, that favor the survival of the organism.

In one of his last essays, William James has described the very unusual abilities both physical and mental, which men have exhibited in times of stress. He suggests that in every person there are reservoirs of power, which are not ordinarily called upon, but which

are nevertheless ready to pour forth streams of energy, if only the occasion presents itself.

We have evidence of a small slightly built woman, who under the compelling strain of her husband's long illness would lift him bodily and put him into bed, when in an agony of pain, he had thrown himself upon the floor.

We know that sugar is the optimum source of muscular energy. The liberation of sugar at a time when great muscular exertion is likely to be demanded of the organism, may be interpreted as a highly interesting instance of biological adaptation.

Great excitement is accompanied by sympathetic innervations which contract the small blood vessels, accelerate the heart rate, and thus increase arterial pressure. Every vigorous movement of the body involves also the less noticeable cooperation of the viscera, especially of the circulatory and respiratory.

A hesitant tendency is to be expected when the adrenal output is inadequate. The gonads have always been believed to strongly influence temperament, and courage has been attributed to the male and timidity to the female, from time immemorial, on evidence which seems insufficient.

Ferrari of Italy, appears to have been the first to study directly the influence of emotional excitement on the blood count. Using a barking dog as a stimulant, he examined nearly two hundred cats, finding that a great number of red corpuscles appeared in the blood, as a result of Fear.

The emotions may be considered as foreshadowing the suffering and intensity of actual strife. The bodily alterations which attend violent emotional states, naturally involve the effects which Fear itself would pro-

duce, as organic preparation for struggle and possible injury. In other words, the emotion of Fear, when there is no concrete thing to Fear, will produce an increased blood sugar, a larger output of adrenin, an adapted circulation, a greater number of red corpuscles and rapid clotting of the blood, all of which are favorable to the organism that produces them.

There is an immensely augmented activity of the nervous system, an activity that discharges powerfully even into parts not directly concerned in the struggle, as for example, the muscles of the throat, causing peculiar cries or warning notes; into the muscles of the ears, drawing them back, or causing them to stand erect; and into the small muscles about the lips, tightening them and revealing the teeth.

The typical appearances of human beings as well as of the lower animals, when in the grip of such a deeply agitating emotion as Fear, are so well recognized, as to constitute a primitive and common means of judging the nature of the experience, through which the organism is passing.

Violent emotional disturbance can produce profound effects on the organism through the influence of the thyroid gland.

Emerson has reported many cases of excessive swelling of the thyroid. An interesting case is that of a married woman, who was the mother of two illegitimate children. Her husband deeply grieved over the situation, and determined to reproach her, committed suicide in her presence. She immediately threw herself upon the ground, screamed aloud, while at the same time her throat contracted, and it was only with great pain that she could swallow.

Daily the thyroid gland grew larger, until six weeks

after the suicide, she had a metabolism sixty-five percent above the normal.

We know that a state of powerful excitement can persist when there is no obstacle to hinder it. The husband's suicide proved to be, to his wife, a sudden and profound shock. There was nothing that could be done about it. The circumstance was beyond repair. It was impossible for her to forget, for many associations recalled it to her. And her mental anguish was reflected in her physical state.

The viscera are influenced favorably or unfavorably by processes associated with feelings and emotions. There are many bodily disturbances which result from emotional conflicts. There are disorders of menstruation, the emptying of the bladder, the secretion of milk, the action and interaction of glands of both external and internal secretion.

The chemistry of the brain is markedly modified by the secretions of the endocrine glands, which filter into the bloodstream from such glands as the thyroid. Fearfulness is particularly frequent in persons in whom the thyroid gland secretes excessively.

The repression of Fear can develop the pathologique Fear. An emotion so complex can accumulate in the soul diverse sentiments of Fear, both subjective and objective. In this morbid state Fear causes the loss of the critical sense.

made entirely humble as he realized that he was now to occupy the place formerly filled by a great master. As the time for him to speak approached his Fear increased. He was trembling and so agitated, that he stood with his mouth wide open, yet the words would not come. His heart beat violently, and he experienced a feeling of anguish, as though he had fallen from a cliff or a high precipice.

In looking out over the audience, he realized that he had entirely forgotten the thread of his discourse, although he had previously learned it word for word. In detail he told how his memory abandoned him, how icy shivers travelled up and down his spine, the ringing and humming of bells in his ears. Finally he arrived in the middle of the stage, and tried to speak, but the words he uttered faintly sounded strange to him, as if his voice were lost in an immense solitude. His throat was dry, his cheeks were burning, his breathing had almost stopped and his voice trembled. His words were frequently stopped by long drawn gasps, while he made pitiful efforts to make his words fit his ideas.

The unquenchable nature of the thirst which results from terror is a large part of the torment suffered by the novice in public speaking.

Fear is the most cruel of all powers; there is small wonder that the ancients defied it, and built their altars before The Temple of Justice.

During World War I, the effects of air raids were noted. Under the impulse of Fear, there was chattering of teeth, pallor, diarrhea, and dry mouth, accompanied by intense thirst.

It is well known that the emotions of Fear and Anxiety cause a restriction of the salivary glands, and

contents of his stomach. And then there is the case of Miss X. whose fiance without warning or explanation, broke the engagement. Miss X. wept continuously for several days, during which time, she vomited all the food she took.

Pythagoras has told us that; "Anger makes a poison in the blood."

Science now affirms that infants are sometimes killed or seriously injured by the maternal milk, after the mother has suffered a severe fright.

Over a long period of years, Miss L. was never able to achieve emotional control. Her frequent explosions of pent up hate and rage were always followed by violent attacks of vomiting.

Mr. Lester has estimated that one third of the patients with disorders of the alimentary tract are suffering because of the lack of emotional balance.

Alvarez cites a case of persistent vomiting which started when an Income Tax Collector threatened punishment if a discrepancy in the tax statement was not satisfactorily explained — which ceased as soon as Alvarez himself, went to the collector, as a therapeutic measure and straightened out the difficulty.

Spinoza has told us that; "Pleasure marks the rising and pain the lowering of the vital energies."

Old literature cites Fear as the cause of smallpox, cholera, tuberculosis and other infectious diseases. There is a recorded case of a woman who developed smallpox, through Fear, when she looked through a window at a passerby who had it.

Some years ago, when the writer was lecturing in a western city, an epidemic of smallpox broke out. Starting to take a down elevator, in the hotel which was her home at the time, she was violently halted by

the unquenchable thirst which followed the air raids is not to be distinguished from that suffered by one who speaks in public for the first time.

The dry mouth of the amateur speaker has long been recognized as evidence that Fear is capable of inhibiting the salivary flow. In India this fact was put to practical use.

When several persons were suspected of a crime, the sacred rice was given to them all to chew, and after holding it in the mouth for awhile, they were required to spit it out upon the leaf of the sacred fig tree. If it was ejected dry, by any one of the suspects, that fact was taken as proof that fear of discovery had stopped the salivary secretion, and that person was consequently adjudged guilty.

We know that a violent emotion can arrest or stop the digestive system. It is susceptible of being slackened, slowed up or repressed by the sympathetic system, while it is profoundly deranged by feelings of distress or alarm — minor aspects of Fear.

Buried in the minds of all, there are certain distressing experiences, superstitions — misgivings — doubts — mistakes — never made fully right and clear to the individual. The psychic factors account for more abnormal Fear than do the physical factors.

The Orientals say; "You do not watch your souls."

The modern consultant asks concerning vexations, griefs, or reverse of fortune. "Who are you hating today?" is often the question which opens up the way to the understanding of *physical* conditions.

Darwin reports the case of a young man, who on hearing that a fortune had just been left him became very pale, then wildly exhilarated and after various expressions of joyous feeling, vomited the half digested

classifies the heart with the other organs of the body, all of which respond to the stimulus of Fear.

When one is overcome by Fear, the heart can be heard beating as if an engine were hidden in the breast.

Hobbes has said; "When emotion helps, it is pleasure or delight, which is nothing really but MOTION ABOUT THE HEART. When it hinders, it is called pain."

The Italian scientist, Mosso, has found that the normal function of the eye ceases when man or animal is found under the influence of a powerful emotion. The blood vessels so contract, and the pupils are so dilated that images become confused and blurred. If a human being, a cat or a dog is examined when under the influence of Fear, it can be demonstrated that the pupil is always dilated to the full, and the eye appears to be blacker.

Experimenting with Dr. Falchi, Mosso placed a written script before a person, but as far away from him as possible. The man read the script without the slightest difficulty. Then under some pretext or other, a vivid emotion was provoked, and once again the man was requested to read. He made a great effort, yet he could not decipher the script, without approaching it much closer. Before emotion was aroused, he read without effort, what under the stimulus of Fear he could not see since the eyes did not focus normally.

So too, violent muscular effort like a race or running up the stairs will diminish the acuteness of vision.

In the pupil of the eye there is revealed the entire gamut of emotional reaction, from the most extreme dilation, characteristic of Fear, to the greatest contraction during sleep. The little difference in the diameter of the pupil, can pass unnoticed unless the eye is fixed



an attendant, who admonished her not to take the elevator. "We have just taken down a guest with the smallpox," he explained. But the writer took the elevator, knowing that she was immune to the disease, simply because she did not fear it.

In 1879, at the Institue of Lombard, Bitti presented the heart of a young man from a distinguished family. Upon examination, he had found a needle embedded in the left side of the heart. In a fit of delirium, the young man had killed his father, and had then looked for a means to end his own life. He finally died in a hospital.

But two years before his death, while still living with his family he claimed to have pushed a needle through his heart. No one believed him or had the least faith in what he said. It was quite too fantastic to believe that he was living on with a needle through his heart. For his heart always beat calmly and regularly, his pulse was normal, his breathing free and unrestrained, his sleep light and peaceful. He could sleep in any position and never made any complaint about his heart. His whole condition seemed at variance with his statement made two years previously.

Yet when he died, the needle was actually found in his heart, as he had said. It was embedded in a fibrous sheath, which had been formed in his body, covering the sharp, shining point of the needle. This example shows that the cardiac organ can be injured without the usual characteristic sensations. It perhaps does not carry with it a very commanding demonstration, but it pleasantly sets aside and testifies against the beliefs of poets and sentimentalists who consider the heart only as a center of love and passion. It

The muscles which are most often in use, and those which are most sensible to the stimulation of the nervous centers. This is true also of the muscles of the ears of both the horse and the dog, who translate their impressions by the movements of the ears. In the human being the muscles of the ears are also very small, but unlike the horse and dog the ears of man remain motionless at the moments of greatest tension.

Jean Müller in speaking of movements which depend on the state of the soul or spirit has said; "The varied expressions shown on the lineaments of the face during diverse passions, are evidence that according to the state of the soul, so the diverse groups of fibres in the face, reflect the state of the soul."

The causes for the relation between the muscles of the face, and the diverse passions are altogether unknown.

We have record of the visible reflexes on the head of a man who was decapitated, according to the testimony of the doctors who assisted the condemned at the last moment. They have told of the terrible agony while the head rolled upon the ground, the face with a corpse-like pallor, the strange contractions and tremblings — the eyes dilated by horror. The body was perfectly still.

It is important to distinguish between the observed facts, and the conclusions which are drawn from them, for the facts remain fixed, but the conclusions can be changed by the increase of knowledge — by different additional facts or under the influence of enlarged views. There are typical physical manifestations of acute or moderate Fear, aroused by a *visible* object or situation.

upon an object which is very near. In observing a great number of people, one is convinced that all the states of the soul can be ascertained from the dilations and contractions of the pupil.

Pallor, paleness, loss of color resulting from the compression of the blood vessels, is altogether characteristic of Fear. The flush—the blush—often more embarrassing and distressing than the Fear itself is roused by a psychic state, and not by a condition vasomotor. The two opposite and opposed phenomena do not depend on the heart, which beats more rapidly and with a greater intensity under the influence of Fear, as has been evidenced in excessive muscular effort.

Above all, it is the face which betrays the emotions, by the paleness, pallor and the blush. The reactions are very different among different types of people.

Under excitement, an aged person will blush less rapidly than will one on whose face is imprinted the youth of the soul. Not because timidity disappears with age, but because the blood vessels become less elastic and more rigid with the passing years.

One knows that children will flush quicker when they walk in the sun, than do adolescents and adults. Again, persons of the same age do not react in the same way before internal and external conditions, which tend to dilate the blood vessels.

One of the reasons why the muscles of the face move so easily, is because they are so very small. Spencer was the first to speak of this and Mosso has found nothing more fundamental. But this fact is not sufficient to explain the expressions of the face, for there are also very small muscles about the ears, in the skin and elsewhere.

of Fear. It may have nothing to do with age. I know because it has happened in my own family.

We know that the physiological reactions are of the same nature as reflexes. They are not voluntary movements. Very often indeed they are entirely beyond the control of the will. The most significant of these bodily reactions in the presence of emotion-provoking objects is that they are of the nature of reflexes—they are not *WILLED* movements. They are quite outside the jurisdiction of the will.

The rapid beating of the heart, the quick throbbings and poundings have in themselves something imperious, which the will cannot surmount or control. One need but feel a light emotion, to make just a small effort, to have a little fever, to pass through a drafty place—or on the other hand into a higher temperature—to mount the stairs—for breathing to become quickened and palpitations of the heart to be felt.

When we are cool and self possessed, we think we are masters of ourselves, but when agitated, we realize that we are not possessed of the power to control the functions of the body—the organism. From this point of view, our liberty is not complete. We are as the children whom nature defends in their play, when the play becomes dangerous.

As the spirit gains mastery, there is marked increase in the ability to control physical reactions.

The First World War gave ample evidence of the disorder in the heart activity that is known as "Soldier's Heart." The least excitement or disturbance, even *the least thought* of possible danger would raise the pulse beat to 130-150 beats per minute.

Where nervousness marked the general physical

The contraction of the muscles of the head, face, trunk and limbs; a furrowed brow; a flexion and drawing inward of arms and hands; a flexion of the knees, which is almost opposite to the erect position present in courage; the heart beating more rapidly and forcibly; the violent expulsion of the blood, each beat being greater as the blood pressure rises; the acceleration of the respirations; the dilation of the pupils; the contraction of the blood vessels of the skin, resulting in paleness, chilliness, while the sweat glands become active to cool the body; all of these may be included with other visible changes which accompany the state of emotion, as the raising of the hair from fright, the changing of the color of the hair to white — or the grinding of the teeth in an access of rage.

There is controversy over this point of the hair changing color from fright — that is turning white from Fear. It must emanate from those who have never studied the structure and treatment of human hair.

A human hair is much like a lead pencil. The structure of each hair consists of three layers — the inner one being a hollow shaft and the middle layer containing the pigment granules which give the original color to the hair. This pigment or coloring matter is never evenly distributed along the hair shaft, and varies in depth at the roots of the youngest growth of hair.

How the pigment granules get into the middle shaft has never been determined; how they leave it is a sealed mystery. But the certain fact is they are there, and they may disappear in a very short period of time. This disappearance of the color granules leaves the hair white. It may result from the stimulus

was seized by the Indians of Montana in the year 1808.

Colter was stripped naked and his companion who resisted, was killed and hacked to pieces. Then the Chief made a sign for Colter to go away across the prairie. When he had gone but a short distance, he saw the younger men casting everything aside, except their weapons. It was then that he understood their object. He was to be forced to run a race, the prize of which was to be his own life and scalp.

He started off with the speed of the wind. Immediately the war whoop arose and looking back, he saw a large company of young warriors with spears upraised, in rapid pursuit. He ran with all the speed that nature, keyed to the utmost, could give him. Fear and hope lent supernatural vigor to his limbs, and the rapidity of his flight astonished even himself.

After nearly three miles his strength began to wane. He stopped and looked back. Only one of his pursuers was near. The Indian rushed toward him, attempting to cast his spear, and fell headlong before him. Colter seized the spear, killed his enemy and again set out with renewed strength, feeling as he afterward said, "As if he had not run a mile." Like the coyote, he perhaps was angry, as well as frightened, and he did not feel fatigue.

Darwin cites as a proof of the exciting nature of anger, that a man when excessively jaded will sometimes invent imaginary offenses and put himself into a passion unconsciously, for the sake of re-invigorating himself. Under the impulsion of Fear, men also have achieved extraordinary feats.

Worry, grief, bitterness, despair, jealousy, envy, hate are not fundamentally identical with Fear, but

condition, there was a pronounced change in physical appearance. Bitter lines formed about the mouth, trembling often seized the whole body, as if the strain of war had become intolerable, and the sympathetic system which controls the heart had become sensitive to the point where the least excitement produced extreme effects.

We know that excitement stops the digestion, augments the rapidity of the heart beat and raises the pressure in the arteries by the contraction of the blood vessels.

But the major emotions may also have an energizing effect. Under the impulsion of Fear, one can run, leap and accomplish most extraordinary things. Mr. Dougall tells of a young athlete, who having been pursued in his childhood by a savage animal, leaped over a high wall, which he never again succeeded in clearing until years after, when he had attained his full stature and strength.

There is a tale told of the PIMA INDIANS, and the stories they tell *their children*.

One of the stories is about an injured coyote who was chasing some quails. Finally the quails got tired, according to the story, but the coyote did not; "For the coyote was angry and did not feel fatigue."

It is not only children and coyotes, but men also who run under the impetus of Fear.

A prominent New York dental surgeon has a patient who under the influence of gas, is so boisterous it is difficult to restrain him in the chair. He is always "Going over the top;" reliving in mental pictures his World War experiences in France when stimulated by the Furies of Fear, he dashed over the embankment.

History tells of John Colter, who with a companion

sons who already have the disease. There are authentic cases of goitre and skin diseases which are properly ascribed to Fear.

In cases of mental disease also, states of depression have been accompanied by sugar in the urine.

Violent emotional troubles can profoundly affect the organism by the intermediary of the thyroid gland, which is acknowledged to be a powerful factor in equilibrium; an excessive activity of this gland is not compatible with a balanced life. During strong emotion, the adrenal secretion is increased, having the same effect as adrenin injected into the blood. This causes liberation of sugar from the liver into the blood stream; it relaxes the smooth muscles of the bronchia, and some experiments indicate that it acts also as an antidote for muscular fatigue.

In other words adrenin secreted in times of stress has all the effects in the body that are produced by injected adrenin.

The Visceraux changes produced by the sympathetic stimulation are very marked; there is an accelerated beating of the heart, a contraction of the arteries, the dilation of the BRONCHIA, an increase of sugar in the blood, changes which can be observed at the moment of great excitement, in all the circumstances of life.

Many explanations have been given for the obvious changes which accompany emotional states, such as the terrifying aspect produced by the bristling of the hair, and by the uncovering of the teeth in an excess of rage. It may be that during the long course of racial experience, such evidences have been developed for quick service in the struggle for existence.

Spencer has said that strong Fear expresses itself



their immediate and ultimate results are practically the same.

Anger is the emotion preeminently serviceable for the display of power, and Fear is often its counterpart.

Intense Fear may be felt with a pathetic sense of helplessness before any overt act occurs, and scarcely does the appropriate behavior start, than the inner tumult begins to subside, and the bodily forces are directed vigorously and effectively to serviceable ends. There are great survival values and a remarkable system of internal adjustments which attend the emotions, and which mobilize the forces of the body for protection and the prolongation of life.

Mr. J. was a patient in one of the city hospitals. He was suffering with a fractured leg, the fragments of which would not heal. After a time, it was discovered that the man feared for the comfort and well being of his family, during the period when he was without his weekly pay envelope. This Fear caused him to lose his appetite; the insufficiency of food naturally lessened the repair process to the point where the fragments of bone could not be healed.

When the home conditions were known, and the man assured that his family was happy and well cared for, the reasons that had disquieted him were put aside. He then was able to eat, he took courage, and the broken bone began to mend.

The well being of the body tends to be associated with the well being of the mind, and a disturbed physical state with the reverse.

Great grief and prolonged anxiety during a momentous crisis, have been regarded as causes of individual instances of diabetes, and anger or fright has been followed by an increase in the sugar secreted by per-

results of the same Fear on two different human beings.

It is probably that the critical dangers of adventure have a fascination because Fear is thrilling. Cannon says that we so love to strive that we come to love that which gives us strength for the conflict. Fear may be welcomed as an arsenal of augmented strength, for there is utility in the reactions to powerful states of Fear and anger. We know too that there is utility in the physical changes which prepare for action, under the stimulus of Fear. But such changes may become so persistent as to be a menace instead of a benefit—and in time pathological.

TERROR is perhaps one of the most depressing emotions, yet a man or an animal, pushed forward by Fear, or by despair, is endowed with extraordinary force and becomes exceedingly dangerous.

Cannon arrives at the conclusion that if Fear always has the result of paralysis, it results only in danger of destruction. But Fear, as an aggressive motivation, possesses a great value of conservation.

There is no doubt an association of emotional excitement with exhibitions of power or desistance to fatigue. Competitive games call upon the enthusiasm and devotion of the players, conspiring to arouse in them the excitements, which efficiently bring forth the bodily reserves. Football, racing sports, running and rowing, bring together great multitudes whose cheers and cries for victory are favorable to an acme of excitement, at the moment of final achievement, when the last heroic efforts are put forth to win.

Dancing formed a significant feature of primitive and religious rituals. We know that: "KING DAVID DANCED WITH ALL HIS MIGHT BEFORE THE LORD." In

in cries, in efforts to hide or escape, in palpitations and tremblings, and these are the manifestations that would accompany an actual experience of the evil feared. The destructive passions are shown in a general tension of the muscular system, in growls, the gnashing of the teeth, in dilated eyes and nostrils, in the protrusion of claws.

We know that Fear is a reaction produced by objects which provoke ferocity. We Fear — and we would kill; at the same time, the being we Fear would kill us. An animal in flight may suddenly come to a standstill, his fright and Fear suddenly changed to rage; then the flight will be replaced by a struggle, in which the animal will use all the forces of despair.

Stanley Hall thinks that danger intensifies our vital energies. He says; "Such is our tendency to struggle, we come to love Fear which arouses our combative force."

In preferring a comfortable state out of all danger, Fear is not a thing to avoid; it is also useful, having at times great value.

An interesting example of the value of Fear is shown in an automobile accident in Italy.

In the year 1938, a taxi driver offered to drive to an asylum a man who had just gone violently insane. On the way to the institution, the taxi collided with a heavy truck, and both men were hurled a great distance, landing with terrific impact against a stone wall. When they were rescued, the sane taxi driver had lost his mind, and the insane passenger was perfectly sane.

This incident not only proves that Fear can be beneficial, but it also shows the diametrically opposed

Cannon has emphasized the significance of the bodily changes in Fear, hunger, pain and rage, showing the value of these changes in the struggle of conflict or escape. He says; "In human beings, as well as in the lower animals, the wildest passions are aroused, when the necessities of combat become urgent. One needs only to glance at the history of warfare to observe that when the primitive emotions of anger and hatred are permitted full sway, men who have been considerate and thoughtful of their fellows and their fellows' rights, suddenly may turn into infuriated savages, slaughtering innocent women and children, mutilating the wounded, burning, raving and looting, with all the wild fervor of demons. It is in such excesses of emotional turbulence, that the most astonishing instances of prolonged exertion and incredible endurance are to be found.

As never before since the dark ages, the world today is witnessing a mass slaughter of innocent men, women and children, the victims of personified Fear, hate and despair.

Years ago, Darwin indicated that music has a wonderful power of recalling in a vague and indefinite manner, strong emotions which have been felt by our ancestors in long ages past. Today in some advanced situations, we are using music as a therapeutic measure. The influence of martial music is so profound on some persons, as to cause the muscles to tremble, and tears to come to the eyes — both indications of the deep stirring of emotional responses in the body.

We know that the Romans charged their foes amidst the blasts of trumpets and horns. The ancient Germans rushed their forces to battle, spurred by the sound of drums, flutes, cymbals and clarions. There is a tradi-

the history of religious manias, there are accounts of large numbers of people who have become frenzied, showing extraordinary endurance when dancing.

It was in 1374, that a mania broke out in Germany, in the Netherlands and in France. The victims of that mania who went about dancing hand in hand, in pairs, in circles, on the streets, in their homes, claimed to dance in honor of St. John.

In 1740 an extraordinary sect known as "The Jumpers" arose in Wales. In his account of them Charles Wesley has said; "Anyone who pleased gave out a verse of a hymn; they sang this over and over again with all their might and main, thirty or forty times, until some worked themselves into a sort of drunken madness. They were violently agitated, leaping up and down in all manner of postures, frequently for hours together. Sometimes there were thousands at a meeting of the Jumpers, shouting in their excitement, and leaping for joy."

Wesley has described instances of tremendous emotional outbursts at Methodist meetings which he addressed. "Some were torn with a kind of convulsive motion in every part of their bodies, and that so violently that often four or five persons could not hold one of them."

The dervishes and the Indians have also made the dance the medium of religious rite and tribal celebration.

We have no means of measuring or computing the bodily changes due to the furies of fanaticism in the dance demonstrations of religious fanatics. But it is entirely possible that their feats of fortitude are due to their unconscious tapping of the reservoirs of power, which JAMES has declared are always on call.

it frequently is the unsuspected cause of functional nervous troubles and of peculiarities of behavior, interfering with one's social relationships and the proper performance of one's daily work. When prolonged or excessive, Fear has adverse consequences to the physical organism.

Clinical experience in the treatment of PHOBIAS show that in the majority of cases, physical errors have no important role in the ETIOLOGY of the Fears, and that the physical disorders are only the result of emotional unrest.

Parents who lack nervous stability in their germ plasms, do not inherit morbid Fear as such, nor any specific Fears, they merely bring with them a tendency toward abnormal Fear. While the nervous system includes the brain the spinal cord and nerves, rarely are these parts diseased, either in morbid Fear, or in functional nervousness in general. The fault is in the PSYCHE — especially in the realm of the emotion.

A fear of disease is frequently implanted by suggestion. It is particularly easy to accomplish in young children and uncritical people in general. Over-solicitous mothers very early inculcate Fear in their children. "I Fear you will take cold; I Fear you will get sick." The only wonder is that children stiffen their own resistance to suggestion, and grow into any kind of emotional maturity.

The germ diseases are not caused by Fear; but Fear weakens the system, lessens its resistance, and so opens the way for the disease which is feared, to attack the weakened organ. Fear gravitates to the weak spot; that is the object to which the disease will go.

In Emerson's words; "He has not learned the lesson of life, who does not every day surmount a Fear."

tion that the Hungarian troops are the worst in Europe, until their bands begin to play — then they are the best.

It was said in former times that music was the most vital ammunition of the Russian army, it is divine dynamite. And Napoleon is said to have testified that the weird and barbaric tunes of the Cossack regiments infuriated his troops to such an extent, that the Cossacks wiped out the cream of his army.

It would be interesting were it possible to measure the effect of martial music on the physical body, and to note the bodily changes that accompany belligerent emotions.

The indiscriminate use of harmony, for the healing of physical ills is now in its infancy. Yet there are hospitals which can testify to its curative qualities, whether used as a sedative or a stimulant.

Western farmers have lately learned that cows give down their milk more freely and more copiously to the strains of harmonious sounds — the bodily response being one of peaceful acquiescence.

The association of emotional excitement with remarkable exhibitions of power or resistance to fatigue, has established the dynamics of bodily action that appear as the accompaniment of violent emotional disturbance.

We know that along with emotional disturbance, there may be found an organic lesion.

Whatever the occasion of the disorders, the factors in the situation which are the sources of strong feeling, must be discovered, and either eliminated or explained. For only by careful inquiry and analysis, can the roots of the disorder be brought to light, and the source of the trouble be promptly and completely removed.

Apart from the mental distress occasioned by Fear,

no traces of epilepsy. About that time, the mother while out on various errands left the child in the care of a man working about the apartment building.

It was not long after this, the little girl experienced her first seizure. Investigation traced this seizure to shock through FEAR. Following the first experience, others occurred whenever the child was exposed to a situation which frightened her. The mother lacking intelligent judgment, did not protect the child from those conditions which stimulated Fear.

Over a prolonged period, the child has experienced a seizure *every month*.

Like Cannon, Mosso and Hobbes, the French scientist Claud Bernard has demonstrated clearly that from a single stimulus there may be a degree for exciting reaction and struggle, or there may be a paralyzed reaction, according to the size of the dose and the frequency of the repetition. The bodily effects of Fear, tending to flight or to struggle, probably relate to the *same question of dose excitement*. When it is too strong, it paralyzes; when it is not too strong, there is an increase of activity or a tendency to escape.

We know that when microbes enter an organism, the temperature will fall, if the body cannot react, but if the body is strong enough to struggle, the temperature will rise. The same microbe can promote two entirely different reactions.

There are the same two reactions in the psychological sphere; a tendency to discouragement when the stimulus is too great; a stimulus to win when the excitement is not too strong.

We believe that Fear may have great protective value to the organism, if present in the right propor-



Fear of present or future insanity lurks in all the chronically fearful, as well as in practically all of the nervous. Some of the Fears are so odd, so tenacious in control over the feeble thoughts, that any other termination seems improbable.

It is rare that Fear causes insanity. It is not, in itself, a recognized inciter of insanity. There are insane people, who certainly have Fears of various kinds, but their Fears are associated with disturbances of consciousness, delusions, hallucinations, etc. The Fears of the insane are grotesque and implicitly believed, no similar picture existing in the usual sufferer from morbid Fears.

I remember a charming young girl who at times was sure that cats were fighting inside of her. She insisted on finding the scissors to cut out the cats.

An interesting case was a woman of middle age, who believed she was having simultaneous love affairs with Caesar, Alexander, Napoleon and Charlemagne. Hers was the *Inverted Fear*—the FEAR NOT TO, a condition not uncommon in some degree to women, who abhor the thought that charm and allure have passed them by.

ABNORMAL FEAR does not develop without a predisposition to it, which predisposition is present from early life.

Fear may produce transient illusions, hallucinations, loss of sense of time and space, various organic ills, epilepsy and hydrophobia. It may incite organic nervous derangements including epilepsy, when there is a predisposition, but rarely unless a predisposition exists.

A recent case of a little girl in a nearby city, is revealing. Up to the age of five, the child had shown

## VI

THE COMPARISON OF HUMAN AND ANIMAL  
FEARS

We know that in primitive times, man was motivated by Fear, and that up to now, he is not isolated in his world, but that he has a very definite relationship with the animals.

In examining all of the most significant relationships between man and animals, we discover a very simple structure, related in three ways, and which in order of their importance are; Instinct — Education — Intellect. Instinct is the lowest degree, yet at the same time it is the one on which the others rest.

As no two members of the same family, consider the home from the same angle, so no two classifications of men, speak of "INSTINCT" in the same terms.

The sociologist talks of "THE SOCIAL INSTINCT;" The religionist of "THE RELIGIOUS INSTINCT." The philosopher considers the instinct for pondering consideration, while other scholars have attributed to man, instincts moral and esthetique. Deep in the roots of American life we recognize another, still different class — the business instinct.

In determining in the larger sense, the meaning of the word "INSTINCT," we think immediately of those creatures in which it is most clearly evident.

The chicken is an illuminating example. As soon as they leave the nest, young chicks immediately eat

tions, or it may engulf the whole being in pathologic mania, if permitted uncontrolled dominion.

The effects of Fear are the same for CHILDREN, as for ADULTS, and also for animals.

Crile's assumption that Fear born of innumerable injuries in the course of evolution, has developed a portentous foreshadowing of possible injury, seems to relate to Darwin's indication that music has a wonderful power of recalling in a vague indefinite manner, strong emotions which have been felt by our ancestors in ages long ago. Such disclosures would appear to signify that events of the past, which have entirely slipped out of normal consciousness, are yet hidden away in dark caves of MEMORY, and can be relived under appropriate stimuli.

For man does not grow less by dying.

perfectly still in hushed silence, their Fear making it impossible for them to move or to make a sound. When the falcon was released, the chicks ran wildly in all directions, to hide themselves.

We believe it was an hereditary predisposition to Fear, that caused the chickens to run and hide themselves when they saw and heard the falcon. For they had never seen such a bird as the falcon; they did not know by experience that he was an enemy, and they had not been trained to Fear him.

When for the first time, they saw a rooster which crowed loudly, the chicks did not show the least Fear. We can assume therefore that the hereditary enemy, the falcon, was recognized by an innate or hereditary memory.

Universal Fear, which is common to all creatures, is demonstrated in insects and still lower forms of life. Even the lion, the symbol of strength and courage, displays it. Fear makes the eagle build its nest on the top of the highest mountain crag, or in the top of the mountain's highest tree.

Every living thing Fears something — something bigger and stronger than itself. It's "EAT OR BE EATEN" and the first law of life is to avoid being eaten. The danger of being eaten is the basis of all Fear.

Dr. George Dumas in commenting on Preyer's experiments has said; "It is certain that Fears exist. The young chickens enclosed in the pen had an instinctive Fear of the falcon. Dogs when they are young are afraid of the wolf, and other savage beasts." Dumas remarks an exaggerated precision and exactitude of this variety of Fear, and speaking further of Preyer's experiment he says; "Fear of the unknown is

grain and drink water, in the same manner as birds. No one has explained the process to them, nor taught them how to eat and drink. A young duck will dip into the water and swim on the first day of his life. No one has ever been able to explain just how these things are done. We know that no useful or painful experience has served as a training for the chicks or the ducks. So for want of a better word, we call this manner of bird life "INSTINCT."

The unwillingness of the chicken to enter water is due to the chicken's instinctive Fear of water. The hen's Fear is the result of experience.

Parent birds fly before their little ones to hasten and stimulate their faculties of imitation, yet young birds, separated from their parents, and never having learned to fly, will fly like other birds, by the very impulsion of their hereditary instincts.

Preyer, citing Douglas Spalding, tells an interesting story of a hen, accompanied by her first covey, about eight days old. The hen was frightened when she saw a young falcon fly near her. In an instant the little chicks ran and hid themselves in the shrubs and bushes. When the bird of prey descended to the ground, perching near the hen, the chicken threw herself upon the falcon and killed her. Repeating this experiment, a lively young falcon was put in the same enclosure with a hen and her twenty-one chicks, about three weeks old. The chicks had been raised in an enclosure from which it was impossible for them to escape.

At first the little chicks did not notice the falcon, who was held by the wings. When they heard his voice, the chicks became immediately attentive, stood

survival may be attained through anger and fight. With minor modifications, Fear is found in all people and all animals, in the whole world. There is no doubt as to the design of Fear, and to the alterations and protections which it affords.

We know that in newly discovered territories, birds manifest no Fear of man. They may be easily killed by striking them with a stick. But in places where they have been hunted for generations, they have become very shy and wild, and the birds, old as well as young, evidence their Fear of man. Perhaps they have the same innate predisposition to hereditary Fear of enemies, as has been proved by the experiments with the chickens.

Penguins discovered near the South Pole, by Sir Ernest Shackleton, had been so free of enemies of all kinds, over many generations, they permitted men and horses to go among them, allowing themselves to be handled without the slightest concern.

Man is not an hereditary enemy, therefore animals and birds have no Fear of man, unless man himself inspires this Fear. It appears that in regions far removed from the habitation of man, animals do not manifest a latent Fear, while contact with man, does not always give them a reason to Fear.

Mosso, the famous Italian scientist thinks that the experiments with the chickens and the turkey, prove that Fear consists of an innate memory.

It has been suggested that the essential function found among men is the simplest, and compares with the essential function found among animals. It is the sign of the activity of two instincts—hunger and Fear. Of primitive instincts, hunger is of the first

part of the animal's nature, and the instinct of preservation rises blindly to the Fear before which all is usual, violent and without profit."

In an interesting experiment with a turkey, Preyer tells how the turkey reacted in exactly the same way as the chickens did, when for the first time he heard the falcon's voice too near him. He flew into a corner where he cringed and cowered for long minutes, without movement or outcry.

It is also noted that chicks manifested a living Fear when they saw bees; yet they had never been stung. It may be concluded therefore, that Fear is an hereditary quality, which the chickens brought with them when they left the egg.

In supporting this conclusion, one can say that all vivid sensation rapidly projects the same symptoms as the impression of Fear.

At another time, a falcon was loosened in the midst of a lot of chickens, busily picking up corn. The rooster immediately gave a cry of alarm, and as the falcon attacked a chicken, all the others escaped, except one, which remained to give battle to the falcon. One thus concludes that Fear and courage are not equally represented in the individual members of the same species. The same may be said of human individuals and of nations.

It may be necessary to give some consideration to both Fear and courage as predisposed, hereditary states.

Many timid animals when cornered display surprising courage, and fighting qualities. Under some conditions these serve a definite biological usefulness. For if safety cannot be achieved by flight, then perhaps

most imaginary danger. The monkey's manifest cowardice, in contrast to his size and his strength, reminding us of the old saying;

"It's not the size of a dog in a fight,  
It's the size of fight in the dog."

Our minds instantly span the vast expanses of turbulent sea to our own fighting forces, small bands of heroic souls, who with limited equipment and unequal advantage, are standing against a force superior in numbers and armed strength, but who could never have the spiritual vision, and call to higher service which motivates our men.

The young chimpanzees which possess teeth and muscles so fully developed as to give them power to defend themselves against any danger, manifest great fright when confronted with the feeblest most inoffensive animals, like the rabbit or the pig. The pigeon and the mouse also inspire them with the same Fear, so that it is impossible to hinder their flight, even from a puny enemy, however contemptible.

Elephants manifest a Fear of mice, horses are afraid of elephants; even the penetrating odor of an elephant will warn away a horse, fearful of his approach.

We may believe that domestic animals have lost their Fear of unknown objects, because they are constantly given food that they love, and take it from the hand that gives it to them.

All animals are not equally friendly and tractable. They do not all give the same obedience; but certainly some of the animals have no Fear of man. To gain their confidence, one must first approach animals in a



importance. It is tyrannical and fatal — that insistent demand which translates itself into Fear of the stomach.

Whether it is one-celled or many-celled the animal is a composite protoplasm, composed of changing elements and formed as a planetary system, in which the most infinitesimal particles, animated by the forces acquired by food, are perpetually agitated by a violent commotion.

Things which are capable of being thus violently stirred are those which are called "FOOD" the matter which can be assimilated. On the contrary, all that can trouble the reaction of the protoplasm is rejected without the living being.

At first Fear is a sort of horror, for all which does not run with the current of life. The biological phenomenon is therefore a phenomenon of assimilation, the defensive tendency applied to reject all which cannot be assimilated. It can be further explained in this way.

Hunger is constantly in front of man, while Fear is behind him. Hunger and Fear are fundamental instincts, the only ones which depend on the living substance of nature and of which it is impossible to modify the essence. It is represented psychically by the affective sensations and their representations. But the conscious mind knows without a shadow of doubt, that hunger and Fear are fundamental in the life of the animal.

Among all the animals, the monkey is the one in which the Fear of the unknown is most highly developed. In spite of his prodigious strength, the monkey is a coward. Without recognizing his own abilities for defense, he will flee at the approach of the

sensation of security which he feels will soon associate itself with the place where he lives. In the state of nature, little by little, he will recover his psychic equilibrium. Nothing can then give him Fear, nothing can seem terrible to him, for he can rapidly escape from objects which he Fears finding refuge in his hiding place.

This feeling of sanctuary, in the home where he abides, has been man's heritage from the earliest dawn of time.

"Every man's home is his castle," is a law written large in the conscience of civilized man, though not on the statute books of the nation, in just those terms. In the sense of security, which "HOME" provides, man and animals are closely akin.

It is only recently that a whole people has learned that for them at least, "HOME" is neither the house, nor the land, nor the nation, in which they were born, and to which they have given their best gifts and resources. Like the greatest of all teachers, they have learned; that "The foxes have holes, and the birds of the air have nests," but some men, well intentioned, honest men, "have not where to lay the head."

By nature the animal is neither good, nor bad. He follows his vision. When his interest is for pleasure, then his satisfactions and desires correspond with docility and one finds him very obedient and gentle, useful and agreeable to man, and he is called "good."

The good without the bad does not exist among all animals, for their natures depend on their primitive instincts; however the instincts which are understood, can always be modified. It is necessary to begin the training of either the domestic or the savage beast when he is very young. This is also true with children.

solicitous manner, something as a charmer would approach them, to give them pleasure.

Birds in the parks, accustomed to live near man, and who have no Fear of him, will accept this sort of invitation. They will flock about him, perching on his head and arms, and even taking food right out of his hands.

It is entirely different with the savage beasts, which require another and very special method, before one can attract attention, or offer food.

The difference in reaction between the two types of animals, one savage, the other domestic, is very striking.

In an experiment, both savage and domestic animals were placed together in an enclosed park, where shelter was provided for them. If a man walked softly without stopping, between the animals and the shelter, the savage beasts went to the center of the park, going round and round the enclosure in a sort of frenzy, or trying to make their escape. The domestic animals on the contrary, knowing man and trusting him, went up to him, as to a familiar friend.

When the domestic animal does not know man at all, he will begin the same movements as the savage beast. However he will rapidly begin to attach himself to man, and soon becomes as his shadow. It is the bond of servitude.

A being like the wild beast, for whom all is menacing, and who cannot overcome Fear, by escaping from that which he Fears, is a being who cannot run when under the influence of Fear, and later on will be completely out of reasonable control of himself.

In most circumstances he will find a refuge — some hiding place. In this refuge he feels at home, and the

again as evidence of conditioning against Fear, with food. It is convincing proof, that both children and animals can be influenced and directed by their hunger and their desires for food.

It is by pleasure and by HAPPINESS, that we give the best education.

In training either the child or the dog, the VOICE of the mother — the master — is most important.

Dogs will play, walk, stand on their hind legs, joyously obeying the voice; but when called in a harsh voice, they hesitate, drop the tail between the legs, and creep out through an open door. The dog is very sensitive, fearing an angry or harsh word from his master.

So are human beings. It is not WHAT is said, but HOW it is said that registers. The word "RASCAL" illuminates the point. Say it in all the tones of voice, at your command. You will find that it can be a term of the most precious endearment . . . "you adorable little rascal," or it can express the acme of bitter hatred and contempt.

It is during infancy that the idea of Rousseau, regarding a return to nature, can be applied. No human being ever had an education altogether good, or altogether bad, perhaps, but it can be directed either way. This duality is called "AMBIVALENCE" by the analyst. It is not a new theory or concept, having been recognized in the earliest cultures.

Good and bad, love and hate, Fear and desire, the madonna and the prostitute, can and do, all exist, side by side.

The training of youth is not a simple thing, for it is the function of education to put before the child, the exterior condition which will orient him towards the

J. EDGAR HOOVER SAYS: "YOU MUST BEGIN WITH THE HIGH CHAIR, IF YOU WANT HIM TO ESCAPE THE ELECTRIC CHAIR." The young savage beast must be nourished with great care. For him all Fear of man must be destroyed; for it is in his states of terror and panic that he is most dangerous.

Man, like his brother animals, also follows his own pleasure, to secure his own desires and satisfactions. His reactions may be very nearly primitive, or modified by the demands of the cultural atmosphere in which he lives.

The good, without the bad rarely exists in the human being, who is a mass of dualities and complexities. He responds to the situations of life, according to his own inherent nature. Mean people can't help being mean. It's their nature. The skunk can't help being a skunk; that's what he is.

It is quite useless to waste scorn or indignation on the mean and contemptible. Indignation is as infantile as the rattle. WE DO, WHAT WE ARE, because WE ARE THAT KIND OF PEOPLE.

When a trainer first begins to subdue and teach a savage beast, he will stand in the middle of the cage, throwing towards him morsels of food. Little by little the animal becomes accustomed to the presence of man, associating him with the agreeable picture of eating the food which is thrown.

This method of destroying Fear, by association with food, is identical in principle with that employed in the laboratory of Johns Hopkins University, at Baltimore, in overcoming Fear in the young child.

Mary Cover Jones' famous experiment in accustoming the young child to the close presence of the rabbit, which was Feared, has been cited again and

Dogs are sensitive to the psychic conditions about them.

A great friendship existed between a dog and his master. When the master fell ill, and it was necessary to take him to a hospital in the middle of the night, the dog was placed in a distant wing of the house, where he could neither see nor hear what was happening about him.

But he sensed them correctly, emitting loud howls of despairing anguish as his master was carried on a stretcher down the steps and out to the waiting ambulance. Another dog in the same house, died apparently without cause, just one month after his master. He just lay down one day and died. He died from grief, mixed with the Fear of facing a world, without the one who had made his world for him.

That the horse is afraid of fire is a well known fact. He will stand perfectly still in the flames, and perish in the midst of them, rather than walk through them to safety. That is, the horse, entrapped by fire, is too petrified by Fear to move, and only by covering his head, so he cannot see the flames, and using physical strength to pull him, can he be forced out of the place where he stands.

The Fear of man is not innate with animals. It is inspired by man himself and his manner of training. Animals which live in solitude rarely visited by man, have no Fear when they see him. On the other hand, in the countries where animals are hunted, they very prudently hide themselves, when a man comes into view.

Animals have a latent Fear, as have children, but this Fear will not develop and manifest, until it is pro-

good. Rousseau has said; "The first sentiment of a young child is to love himself." He commences by loving what he eats; then his second sentiment is to love what approaches him. Here is found the relationship between food and Fear, as symbolized by the wolf — the old enemy of mankind. Very tardily the wolf knows anything of friendship, based on love. His first and most important friendships are certainly based on the needs of the STOMACH.

When a hostile dog, with *an antagonistic thought*, passes another dog, the other dog will show great fright and violent agitation. His whole body will tremble; all of his muscles, his arteries, his intestines, and his vessels will contract, just as his muscles contract. And the hair on his back, will stand up and bristle. The physical reactions of both men and animals are similar.

The poets have always recognized many of the truths, which today we attribute to the discoveries of modern science. Shakespeare in depicting abject Fear, makes Hamlet say;

"I could a tale unfold, whose lightest word  
Would harrow up thy soul, freeze thy young blood,  
Make thy two eyes like stars, start from their  
spheres,  
Thy knotted and combined locks to part  
And each particular hair to stand on end,  
Like quills upon the fretful porcupine."

The more highly developed the child, the man, or the animal, the more sensitive he is to emotion, especially to the emotion of Fear.

less under the protection and example of their parents, and other adult animals of the same species.

This period is called "youth." It is the play time of life. Young dogs, young cats, and young children, play. They have their joys. But also they have their FEARS and their sorrows. The dog responds to the tone of his master's voice. The human infant is also very sensitive to the tone of voice, soft and caressing or filled with Fear when the voice is harsh.

By means of a small instrument called "THE ERGOGRAPH" it has been possible to measure the child's sensitivity to a harsh command or a cruel rebuke. Energy is immediately impeded, and the physical activity retarded. Under the contra influence of encouragement, with kind sympathetic words, the child responds with quickened and decisive promptitude.

In the interest of all children, born into unhappy conditions, we might wish as a slogan; "An Ergograph in every home, and intelligence enough to use it."

The Fears of animals can be conquered by their food — their manner of feeding. The Fears of children can be destroyed — eliminated dissolved in the same way, when they are very young — as cited in the studies under Watson, and written by Mary Cover Jones and Dr. Watson himself.

In many animals, Fear of man is inspired by man and his manner of training. Among children, real Fear is often given its direction and impetus, by the training and attitudes of the person, who in the child's estimation is his model for life.

We conclude therefore that the mechanics of Fear are related; that is the Fears of children — of men and of animals — resemble each other. They have much in common.



voked by some event—that is to say, stimulated. Neither the latent Fear, nor its effects are apparent, unless a cause gives birth to it. Therefore education, consciously or unconsciously given, can either eliminate or inspire Fear.

Mosso tells us, that however incomprehensible it may seem, the Fear of hydrophobia can produce all the evidences and results of hydrophobia. He cites as his authority, BOSQUILLON, who says that FEAR is often the real cause of rage hydrophobia, and not the bite, nor the saliva of the dog.

DUBOIS, the French authority, tells of two brothers, who at the same time were bitten by a mad dog. One of the brothers, immediately left France for America, not re-visiting his home for twenty years. On his return to France, he heard for the first time that his brother had died of hydrophobia. He was strangely affected by the news, fell ill, and soon after died, with all the symptoms of this horrible malady.

Medical history is full of cases, where people bitten by dogs develop hydrophobia, after some one has told them that the dog which had bitten them was mad. It is often almost impossible to distinguish the HYPOCHONDRIAC phobia, from the true phobia.

In studying the animals, it is interesting to discover among them, what we generally call "Human Instincts." As the infant is nearest to the primitive state, it is by studying the period of infancy that we approach a clearer comprehension of the relationships existing between the animal and the little child.

For animals are naturally plastic, they are prepared for the difficulties of life; nature has so arranged a period of development during which they are more or

given to the anxiety neuroses among children. The anxieties of the adult years are often but the prolonged anxieties of childhood, springing from the INFANTILE roots. Many of the forms of nervous anxiety, comprising the phobias, can be seen among children, continuing under symbolic changes in the adult. Under certain conditions, the anxiety is the same — under other conditions it is different, because it has been elaborated after the process of displacement.

We are surprised to find that the roots of adult phobias are not only planted deep in infancy, but that they are also very often entwined and twisted about — that is associated with the stories that have been read in childhood. The books which have made the greatest impression, and the stories which have left their lasting effects, are those from THE BIBLE and the fairy tales.

Bible stories are not always without Fear; many of them revel in blood and vengeance. Fairy stories reek with blood and gore. Even Grimm Brothers, noted educators as they were, filled their tales full of Fear, killing, revenge and savagery. La Fontaine is the only one in all literature who has ever written fairy tales without a Fear motive. La Fontaine had a conscious and well-defined intention to eliminate any possibility of starting a Fear reaction for he said; "Away with pleasure that is spoiled by FEAR."

The neurotic is one who cannot subdue Fear, and who cannot successfully control the anti-social tendencies which he knows to be immoral. All of those things which are usually considered wrong or immoral, those things which are not acceptable to the social body — that is all of the appetites and desires, start a struggle. They in themselves ARE A STRUGGLE against

## VII

THE ADULT PHOBIAS IN RELATION TO  
INFANTILE FEARS

It is an accepted fact that Fears which persist over a long period, become more intense as time goes on.

The most profound, the deepest warpings of the adult life, are those Fears which were acquired as children. Then, the outward expression was repressed, and they were pushed farther and farther back into the Unconscious, until later on in the adult life, the original Fear has long been forgotten.

We know that adult phobias are very often the result of the infantile Fears, with or without the displacement of the object. That is, the object which caused the Fear in childhood may persist and be carried over into the adult life. Yet on the other hand, the Fear may be transferred to another object, or it may be symbolized; but rooting back to the original Fear, it is a vital, living thing, and it warps and twists the personality, making adjustment to normal life impossible, and defeating the purpose of the social body.

Phobias like simple Fears, have stimulants which are relatively specific. Their peculiarity is, that the persons who suffer from them, can never state the reason for their origin. Yet the phobias of the adult, and cases of OBSESSION generally, crystallize around some of the suppressed secrets of infancy.

The neuroses of anxiety is very generally recognized among adults, but very little recognition has been

Children are not born timid; they are born only with the potentiality of Fear. The Fear seeds are sown during the first few months of the child's life. Even those who seem naturally timid are so, only because they have never learned to make independent decisions — that is without the guidance of another's will.

Pathological timidity is always traceable to the environmental influence. Robbing a child of self-confidence is worse than crippling him physically. The palsied man of Holy Writ was able to "take up his bed and walk," because he thought he could. You, too, can "SHAKE OFF YOUR SHACKLES." I know because I have done it myself. There are no failures in a well ordered life.

King James I of England, the King James of the authorized version, was so afraid of knives that he would not use one even at the table. Harboring one such Fear invites many for Fears multiply faster than Australian rabbits.

Fear is impossible without a component of guilt. In great part it is due to a guilty conscience. A guilty conscience is the difference between the state in which we are, and the state in which we would wish to be. It is the difference between what we know ourselves to be, and what we would wish the world to think we are. Yet a guilty conscience may trouble where no real guilt exists. One may believe himself guilty where there is no real fault. Accompanied by a feeling of guilt, a phobia may develop when the repression is very great.

When Mrs. Maxwell first came for consultation, she could not go out of doors when the sun was shining. She could not "BEAR THE LIGHT." She wore dark glasses

the demands of society in contrast to the innate urges.

Therefore the essence of the neuroses or the phobias, differ in different countries, according to the differences of the social demands. What is right in one place, is distinctly wrong in another. In some countries, the women of the family never eat at the table with the men, while in others, nudity is the best style in raiment.

Some of the European countries have regarded our PULLMAN CARS as positively immoral, while we have considered their comfort arrangements the last word in crass indelicacy. It is not surprising therefore to find that the essence of the neuroses, or the phobias, is different in the different countries, since they are the result of the struggle between instinct and inhibition, and the customs of the social code.

Technically, morbid Fear is called "PHOBIA" from the Greek word meaning Fear. The definition for the specific kind of Fear is made by prefixing to the Greek word "PHOBIA" the Greek equivalent for the specific Fear. All of this, simple enough in itself, sounds portentous to the layman. He thinks he is host to some terrible and rare malady, often boasting and rolling the long name around, as some sweet morsel under the tongue.

A client who revels in the possession of "CLAUSTRO-PHOBIA" uses it as a weapon against elevators. Fortunately this serves a definite financial purpose, since apartments on the first floor usually rent for considerably less than those higher up.

Fears begin usually in childhood; they persist through adolescence; they appear again later on in the phobias of adult life. Sometimes they are unchanged, or the Fear may be symbolized, appearing to attach to an altogether different object.

from Walter's death. Was she responsible for the baby's death? She was.

Amazingly she did not deny it. She recounted in a flood of memory how angry she was when the baby cried, and how she determined to stop him. She did not mean to kill him of course. Thinking if she put his head under the pillow, she would not hear his screams, she pulled the pillow across his face, and held it down hard — with all her might. He soon stopped crying. Terrified she then ran screaming to tell her stepmother that he was dead.

A few days after the recital of this childhood tragedy, Mrs. Maxwell was walking out in the Sun, even as the rest of the world. Having faced the truth, she could bear the truth. Knowing herself, she was at last free from the childhood Fear that had cramped and twisted and distorted her entire life.

In this case, the child's Fear when she was four was entirely suppressed, but at the time she was overpowered with a sense of guilt. The repressed Fear of childhood, reappeared in the adult as a TRANSFERRED FEAR — transferred to the Sun. That is to say, transformed and symbolized, the Fear was still conscious and operative in the adult life.

Traumatic incidents in the adult life are particularly powerful in their effects, if they are associated with similar experiences of childhood, and repeat them in essence.

Betty Ronald was distressed by forms that often appeared before her. At first they had been hazy, nebulous things. As time went on, they became more frequent and more clearly defined. What had at first seemed but shadows gradually assumed a human outline, losing the feminine feeling which had at first

even in the house during the day when the sun was shining brightly.

Examination of her eyes failed to reveal any organic difficulty. It was then necessary to search for the psychological factors bearing on the condition.

The patient never brings his problems, presenting them to the analyst on a golden tray. It is necessary with pick and hoe to dig deep in the lowest depths to reach the roots of the conflict.

Symbolically the Sun represents light, truth, verity. Mrs. Maxwell could not bear the Sun; she could not walk out when the Sun was shining upon her; therefore there was apparently some reason for her shrinking from the light. She could not bear the truth.

All of Mrs. Maxwell's associations indicated that as a little girl she had been what is usually called "a bad child." She was irritated to the point of verbal battle when this fact was brought to her attention.

Mrs. Maxwell's mother had died when she was two. Her father soon married again, and when she was about four, a little brother was born. The new baby was named "WALTER." One day while he was still a very young infant, Mrs. Maxwell ran screaming to her step-mother, crying that Walter was dead. He was found smothered to death under his pillow.

Analysis developed that at one time, Mrs. Maxwell had been engaged to a man whose name was Walter. This man had died from strangulation, being accidentally entangled by a rope which was drawn close about his throat, killing him before help could reach him.

The identity of names, the similarity in the manner of death were striking. They both apparently indicated a personal relationship to Mrs. Maxwell. She had suffered from the death of her fiance; she had also suffered

front of her. As the days and years passed, "THE PRESENCE" made frequent, repeated visits.

When Betty woke in the morning, pale and exhausted, her family would explain; "Betty looks very badly this morning; she has seen her Presence."

Yet none of them were discerning enough to realize that the girl's condition was bordering on the abnormal, making necessary immediate skilled attention.

The phenomenon did not remain long as a shadow, with the uneasy disquietude of the first appearance. It was not long before the girl would wake, startled out of sleep, by a feeling of some unknown terror about to overcome her; gradually the shadow took on the shape of a human form. She seemed to know that this form was herself — then again it was not herself. She knew that she must resist the thing in front of her; then it all seemed to blend in and become one with herself. She seemed to know that death and destruction were inevitable if she turned her back on the thing, so she continued to hold it always in front of her, just as she had done heretofore.

Six or seven years passed. The apparition became more frequent, gradually more clearly defined.

It was at the time when the girl's suffering from the appearance of "THE PRESENCE" was particularly acute, that the family decided to seek psychological help.

Analysis revealed a picture which hung in the Dresden Gallery to be at the root of Betty's Fear. Betty had first seen this picture when she was about twelve, soon after they arrived in the city, at the time of her early adolescence. Her age is important, since at that time, the life forces are beginning to surge.

The picture represented an enormous green monster, half-man, half-beast, with wicked eyes, his gigantic



pervaded them and becoming altogether masculine. She saw a man's form, huge and menacing, crouched and ready to leap upon her.

Some picture, mental or physical, actually seen or fancied, seemed to be at the root of her malady. It was necessary to search Betty's childhood for the beginnings of the conflict.

The Ronald family had left their American home, going to Dresden, where Mr. Ronald was an attaché at the Consulate, and where their little daughter was to be tutored in the arts and languages. Betty Ronald commenced her artistic preparation at the beginning of adolescence. It was when she was about twelve, the family living in Dresden, that she first spoke of some intangible thing which she called her "PRESENCE."

To her, this manifestation was perfectly real and tangible, and was recognized by her family with the easy indifference that marked their acceptance of Betty's vagaries and fanciful conceptions of music and of art. The "PRESENCE" according to them was "JUST ANOTHER ONE OF THOSE THINGS."

It was during the night that the Presence first appeared. Betty had a feeling that something was in the room. She could not see anything, but she sensed that it was there — that it was actually in her room, and from out there somewhere in the shadows, it was ready to take hold of her.

She got out of bed, lit the gas, but could see nothing unusual. All was as it had been; certainly there was no one in the room but herself. Yet as soon as the light was out, she knew that "THE THING" was there right before her — that she dared not turn her head. She could not turn her head around, and she could not turn her back. She must keep that thing right in

loves, he feels insecure and he is afraid. But he is quickly reassured and made safe and happy, if the beloved person — usually his mother, comes through the darkness and takes his hand. We believe this is true of all children, whether they are nervous children or not.

A nervous condition often arises when the child for the first time is confronted with the sexual problem. This emotion is obscure, hidden, erotic, and noted by a sentiment of anxiety. The infantile problems of sex are concerned with the child's desire to know of his origin. "HOW WAS I BORN?" is an eternal question in the mind of the young child. There is a consciousness of a difference of sex, which may occasion a hurt — a trauma — for the formation of an early neuroses.

There are symbolic, psychological factors which determine the child's choice of an object for Fear. We find that height and size correspond to some bigness of which the child has perhaps a vague memory. The child Fears a mystery. He gives to it a terrible significance, thinking it something he can neither understand nor comprehend, but which he senses is in some way contrary to all that exists in his small universe.

The child moves on towards puberty with Fear which he shows, but which he does not comprehend. Desire and Fear and A SENSE OF GUILT — where of course there may be no reason for guilt — all are factors in the developing body, responding to the new life surges. With girls these conditions are particularly complicated, and infantile conflicts can develop into early phobias.

Fear can be projected on a symbol of the thing feared, or on a FEAR SUBSTITUTE.

body tense with ferocity, crouched in a corner, ready to spring and annihilate. Between his enormous paws he grasped a man, inert and prostrate, whose impotent body spoke of helpless despair, in the hands of malignant malicious power.

Often the girl went back to the picture, which held for her some diabolical lure. She was unusually precocious, and sensed in the picture some meaning symbolically veiled. She asked herself; "IS THIS LIFE? IS IT POSSIBLE THAT LIFE CAN BE SO PITILESS? THAT MAN CAN BE BOUND, OVERCOME, CONQUERED, VANQUISHED, AND IN SPITE OF HIS SUBMISSION, CAN BE ANNIHILATED BY SOME OVERWHELMING POWER?"

The seed took root and flourished. The Fear of adolescence became the obsession of adult life. The release came with the discovery and the destruction of that root. Betty Ronald today is a happy normal mother, whose daughter achieved an education in Art without the unfortunate conditions that surrounded her mother.

Fear can have a frightful effect upon a child, prejudicing his sanity, limiting his intellectual development, twisting and warping his personality with emotional deviations.

With small children, Fear often manifests as a sudden Fear of darkness and solitude, when the child has never before shown any such anxiety. A little child has an instinctive Fear of the dark. Perhaps this Fear of the dark is the basis of all anxiety.

We might say that Fear is not present when the child is with those he loves. He then feels secure in loving protection. It is the same security felt by the adult who understands the purpose and plan of life. In the darkness when the child cannot see those he

dinner gathering, she will suddenly seize her throat, with such evidence of agonizing pain, her daughter will rise and rush to lift a glass of water to her lips.

All the other guests rise and flutter around her, and having taken the center of the stage, and played the leading role to her own satisfaction, Mrs. Creighton permits herself to be calmed with the water, and the meal is resumed. Her Fear is NOT TO ATTRACT ATTENTION to herself. It is the transposed Fear of the Fear of attracting attention to herself, when she was a small child.

When Mrs. Creighton was a little girl, she often visited in the home of an aunt, where lavish entertainment was quite the usual thing. The aunt would tell her that she might come to the table with the grown-ups, but she must be careful not to knock anything over; she must not spill anything, nor upset her glass of water.

On one especially important occasion, she remembers stretching out her short arm to reach her glass of water, and then drawing back *for Fear that she might overturn it*. Once again she tried to reach the glass and once again the distance seemed too great. She sat with a mouthful of something very dry, feeling that she would choke to death if she could not drink the water, yet filled with Fear of upsetting the water if she attempted to draw the glass to her. It was a moment of tragic suffering to the frightened child.

This condition of throat stricture, which grew upon her with the years, Mrs. Creighton used to her own advantage. It was the answer to her "WILL TO POWER." When she wanted her daughter to give up a good position, to become a sort of family factotum, she had repeated attacks of the throat seizures, until the puz-

At the time when Betty Ronald first saw the picture in the gallery at Dresden, she was about twelve, entering on the period when the life force, "Elan Vitale," as Bergson called it, is making its first, perhaps insistent appeal. All of the subtle implications and tangled sensations of the time were causing enduring questions in her mind. She was unusually precocious, her mind occupied at that early age with considerations of what life is, and what life might mean. She was susceptible to fanciful suggestion, seeing in the monster and his victim, herself playing BOTH ROLES. She could be — she might be — either the aggressor or the victim. In essence she was both. She feared for herself in either role. She wanted the experience of life, yet she drew back in horror lest it should approach her too closely. Her problem hazy and ill-defined, first translated itself in her sleep, as an indefinite something, present in the shadows and always ready to spring upon her.

We believe that all Fear is Fear of ONE'S SELF: it seems that one projects on others the things he Fears in himself. It is when the inner life is in a state of tension, caused by the affective conflict, or when the sense of guilt has taken hold of one, that the reaction of Fear is stimulated.

For many years Mrs. Creighton has suffered from a stricture of the throat, which has puzzled her family, and those who have been called in consultation. There are times when Mrs. Creighton simply cannot swallow. Then with strange contortions she will grasp her throat and struggle, until someone gets her a glass of water, which she sips slowly, with apparently agonizing effort.

Mrs. Creighton has these strange seizures at the times when she wants to control any situation, or when she desires to attract attention to herself. At a family

would not be content. She could get on with neither her teachers nor the pupils. Nothing seemed to interest her, and certainly nothing made her happy. Finally after changing schools several times, and finding no improvement in Molly's attitudes, it seemed wise to send her back to a school in England. There, she would be on her native heath, as it were, in the place where she was born, and where she had spent her infancy.

After a few days in the new school, England also palled on the disturbed child. She became a vexing problem to the school staff. She defied their best efforts for harmonious, happy living. After a few months she showed marked symptoms of approaching blindness. It was then decided to send her to an eye specialist in Paris.

In Paris, Molly was quartered with some former friends of her parents, people who had grown to disapprove of her parents and their way of life. For in the meantime, the father and mother had been divorced. In the canon of these friends, the children of divorced parents were illegitimate children. This they emphasized to Molly in no uncertain terms.

The argument as to legitimacy was furthered and strengthened by a rather unusual circumstance.

It was while Molly was at school in England, that she was first told of some difficulties touching her passport. It had by some error been issued in a name other than her own. The perplexities arising from this confusing mistake, first gave her the impression that perhaps she really was not the child of the artists after all.

In her clouded mind, she began to weave a hazy family romance, in which her father was some great noble, and her mother a beautiful lady of the Court.

zled unhappy girl felt that her mother's very life depended on her compliance with this request.

When the girl wanted to receive company, either boys or girls, at the last minute the mother's throat seizure threw the family into a panic, making it impossible to receive the guests. When the husband's business seemed to require some change of which Mrs. Creighton did not approve, she used the same weapon which had proved so successful in gaining her full control of the family situation.

It is entirely possible that all of the plans for controlling both her daughter and her husband, were made in Mrs. Creighton's UNCONSCIOUS MIND. Certainly CONSCIOUSLY, she feared to lose her commanding place in the family situation. She Feared not to be important — the most important — *the* ALL IMPORTANT. And this Fear, the transposed Fear of being too important in childhood, has motivated her entire life.

Actually, there are in the world today, many people who are shackled by the conditions of their infancy, and who have no chance to be happy. They Fear family authority, or the loss of family authority and affection — or the loss of social leadership among their friends. Life to them is just one long reaction to Fear. Where Fear exists, there can be no happiness.

Molly was about twenty when her case became acute. She was the daughter of American parents, one an artist, the other a writer, living at the time of Molly's birth in a charming old castle in England. At the time of the First World War, the family returned to America, where the two children were reared in the usual American fashion.

When Molly was about fifteen, the school situation became acute for her. She would not study and she

the gifts. She finally left the "Pension" to save herself further embarrassment. Conditions grew repeatedly worse, until it was necessary for the mother to again go to Europe, that she might find some refuge for the disturbed child. After three years of added experiments, she was not improved. She was brought back to America and many different means employed to effect a cure. Two or three more years of futile effort, and then Molly passed out of her tortured body. She died perfectly sane with a mind clear and calm.

It was when Molly was about three that her parents had moved to London, where they maintained a smart atelier. They also took a house in Surrey, where they lived over the weekends and where Molly was left with a foreign nurse, during their weekly sojourns in London. It was there in the suburbs, when Molly was about four, that she had a definite shock. Whether this came from her father or from some other man, it has never been possible to establish. But **THE FEAR** — the Trauma of that moment was certainly operative all her life.

When Molly was about five, the family returned to America; when she was six, a little sister was born. It was about at that time also that the father and mother separated, climaxing the storms of a hurricane marriage. The divorce was not granted until Molly was twelve.

With the birth of the baby sister when she was six, Molly became more and more irritable. She lived constantly amid scenes of accusation and recrimination. She was surrounded by an atmosphere of insecurity and **FEAR**. The frightful conditions without, gradually became gnawing, devastating experiences within.

In adolescence, Molly would sometimes grab the



The romance grew in color and verity, as her eyes became more darkened, and her inner conflict grew greater. The seeds sown by the passport error, bore ample harvest in the illegitimate contentions of her friends. Gradually she became convinced that she was not a legitimate child of the artists, and she began to hate with a virulent hatred, the woman whom she had known and loved as her mother.

She wrote a bitter letter of accusation and denouncement to her mother. She emphasized the fact of her illegitimacy. The poor distracted woman, divided between the necessity of making a living to provide for her two children, and trying at a great distance, to find some means of cure that would bring Molly back to normal, had her transferred to a small private "PENSION," where it was believed she would have personal and exceptional care. Certainly in the changed environment, there would be no influence to build up a false premise of illegitimacy. The eye specialist knew the people and could secure for Molly the conditions which would make for her health and well being.

In the "pension" there were several guests, one of whom a middle-aged American woman, was especially gracious and charming. She was nice to Molly, only because she knew that she was a sick child. But Molly, in her twisted perverted way, misunderstood, and soon managed to clamp herself upon the woman, twining herself about her as with giant tentacles. She continuously bought and sent her presents, at first just modest little things; then gradually the most expensive gifts which her slender purse allowed.

At first the woman expostulated, later on returning

the gifts. She finally left the "Pension" to save herself further embarrassment. Conditions grew repeatedly worse, until it was necessary for the mother to again go to Europe, that she might find some refuge for the disturbed child. After three years of added experiments, she was not improved. She was brought back to America and many different means employed to effect a cure. Two or three more years of futile effort, and then Molly passed out of her tortured body. She died perfectly sane with a mind clear and calm.

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scissors, as she said, "TO CUT THE MONSTERS OUT." Both hate and Fear, combined with a sexual factor are manifest in this phantasy.

In this complex case there are many factors; the FEAR of her infancy — through SHOCK; the Fear that her little sister would supercede her; the unnamed and unspoken FEARS engendered by family quarrels, hatreds; the Fear of loss of home and security; the Fear of the loss of parents and love; later on the Fear that her parents were really not her parents at all. Her life was just a great sea of ENGULFING FEAR.

There are many different forms of mental disturbance, usually dependent on a neuropathic disposition. The doubting, painfully chronic indecision, particularly over trivial matters which is present in all nervous persons, ties back to a faulty training in childhood. The mother is not to blame. Often at the sacrifice of her every comfort and desire, she did the best that she could at every step along the way. But often she was not intelligent in her direction. She was not trained in the science and profession of motherhood.

In our schools, colleges and universities we teach our youth everything but the one thing they really need to learn — the Science of Motherhood — Parenthood — the EMOTIONAL ASPECTS OF PERSONALITY which color and permeate the Social Structure. We give due attention to the breeding of hogs and livestock, but up to now no human child has ever been scientifically studied for THE FIRST THREE YEARS OF ITS LIFE.

If some young lad in High School, were suddenly called out to take command of the American Fleet, he would be scarcely less prepared than the average mother on the arrival of her first child.

It is not only the weak and the futile who are full of Fears and phobias. Some of the greatest intellects have been colored by Fears and compulsions. Phobias are no more foolish than Fears; they are only greater in degree.

Erasmus, the famous Dutch reformer, had such an aversion to fish, the sight of one gave him a fever.

Tycho Brahe, among the greatest of the astronomers and philosophers, a man of the finest intellect, was once frightened to hasty flight by the sight of a goat.

Napoleon and Wellington, the two master warriors who met on the field of Waterloo, rushed from the room at the sight of a cat.

Goethe feared heights, a Fear common to most people, and called by the portentous name "ACROPHOBIA."

Victor Hugo counted the number of carriages in a procession. Zola counted the gas jets in the streets, and the numbers on the doors of the cabs. On going through a street, the first Napoleon counted the row of windows and added them. Samuel Johnson never passed a post without touching it. If in deep thought he happened to walk by, he would return to perform his strange rite. Haydn believed he could have no useful ideas unless he wore a ring given to him by Frederick II.

There are lighter phases of Superstition and more modern. Brides still object to being married in black on a rainy day. Thirteen at the table when discovered, is apt to cause someone to rise and depart on some "forgotten errand." Hotels usually skip the number in both floors and rooms. People skirt around ladders, rather than walk under them, shrink from the idea of raising an umbrella in the house, and stand aghast

when a mirror is broken. Often they explain that they do not believe in any of the superstitions, but they simply "act through habit."

A distinguished professor in one of our great Universities has a phobia against distance, that keeps him within certain boundaries near his University. In his very fine and understanding book "THE LOCOMOTIVE GOD," Mr. William Ellery Leonard, locates the roots of his phobia in his early childhood, when he was taken to the railroad station to meet his father, who was returning from the city. It would seem that a tempered tool, skillfully handled with the proper technique, should be able to dissolve so clearly understood an incitant, unless it is retained as a defense mechanism.

We know that Fear gravitates to the weak spot. That when one Fears a disease, it is the disease he Fears which usually attacks him. And that in the same family, the same physical organ is apt to be involved, through the associations in family thought, speech and attitude. It is illuminating to trace the development of disease through several generations. It is especially interesting when an unusual heart condition can be traced through three generations.

Mrs. Flavell was about forty-five when she came into the study with every appearance of intense physical suffering. That she was making heroic efforts for self-control was evident. She spoke in gasps, between paroxysms of intense pain under her left shoulder blade, explaining that these pains were preceded by sharp shooting pains up and down her left arm. As these arm and shoulder pains became more severe, they were followed by heart seizures.

She explained between the periods of pain and exhaustion, that the suffering was well nigh unbearable.

For it seemed that some giant hand grasped her heart, squeezing it again and again until it was drained dry of blood, and then released the hand; this over and over again until the agony seemed to be suffocating. She had endured this for several days and nights before seeking aid. Indeed she had delayed her coming until a queer rash appeared on the left breast, a condition that filled her with alarm.

The rash was red and angry looking, but the most noticeable thing about it was the shape. Instead of being loosely scattered about, as such outbreaks usually appear, the affected area was covered with a brilliant eruption, shaped like the heart which is seen on a playing card, the top curving toward the center, but unclosed.

That Mrs. Flavell was under a heavy mental and emotional strain was evident. As she struggled for some degree of composure, she seemed like one who had looked death in the face, bidding him retreat for awhile, until the amenities of living had been met, and the traditions of her race preserved.

A few leading questions established the conditions of the family constellation. Whatever a case may indicate, it must be considered in relation to the family and the conditions existing in the home. For the patient does not stand alone; he is subject to the influence of the actions and reactions of every member of the family group, and his neuroses has built up its systems in the course of an attempt at compromise, so that various factors, forbidden and tolerated tendencies, guilt, lust and punishment, become fused into a single system.

Mrs. Flavell gradually told of her family which consists of four children whom she loves very dearly, and

of whom she is very proud. But each one of these children has in some way "hurt her heart."

The children it seems are rather remarkable young persons combining exceptional mental attainments with unusual financial success. The home had always been one of those rare places where love and understanding smoothed away the cares and turmoil of busy living, a rarified atmosphere of gracious beauty. Until suddenly, out of the blue, a tempest swept the very foundation from its moorings.

Almost over night, the children seemed to be changed beings. Suddenly they stepped out of a happy, harmonious home environment into an atmosphere of self-willed, self-assured, self-laudatory domination.

Against the wishes of the entire family and the advice of the man's business associates, the youngest girl married a man she had known for only a very short time. That the man seemed to be wholly out of the girl's orbit was evident to any disinterested friend; that some very strained and unwholesome condition existed was sensed by the mother when the young people returned from their bridal trip.

But they began housekeeping in a cozy little home, which the mother had helped them prepare, and she could but hope that all might be well. Harriet was her baby; her heart went out to her in unspoken words, and her heart ached in sympathy, for she sensed disaster ahead.

Within six weeks, the man had tried to strangle Harriet to death. She made her escape, and then lay desperately ill for many weeks. But as strength returned, she stoically pulled herself together and soon went about the business of finding herself a job. This

accomplished, without word or warning, she left home, going to live in a club for girls.

Harriet was an adorable person, a slender beautiful girl, with that delightful something about her, which for want of a better name, we call "charm."

After Harriet went to the club to live, her mother kept in as close contact with her as possible. She phoned her frequently, went often to see her, and constantly invited her to dinner and to the theatre. Never more than lukewarm after breaking away from her family, there was soon a noticeable change in the girl's demeanor.

She lost all interest in her personal appearance, beginning rapidly to put on flesh. This continued until she was so much overweight the contour of her face changed, and from her former dainty loveliness she became almost coarse looking. Tactful suggestions as to diet, had no effect, nor had the possibility of losing her position. She did not seem to sense or to consider that she had ceased to be the trim, well-groomed figure desired at her post.

As this physical transformation progressed, there were also mental and psychic changes. Harriet had always had many friends, yet her interests were varied, and her friendships casual and incidental. For the first time, she now formed a very intimate friendship with a young woman. It was a friendship which grew daily in interest and close-knit binding. This offered much concern to the mother, who sensed an ever-widening breach between the entire family and the youngest child. For Harriet seemed to reveal a constant letting down of old standards, a submergence of old ideals.

This girl's life was marked now by only one interest



— and that towards her woman friend. They were constantly together, at work or at play; after a time, they decided to take an apartment together.

A chain of circumstances put Harriet into a position where she enjoyed a degree of security, although with little opportunity for initiative or advancement. Perhaps this letting down of immediate urge was partially accountable. At any rate, Harriet continued to put on flesh her obesity became more unwieldy, and then a very serious heart condition developed. Pains shot through her body, queer spots appeared on her skin; then the specialists took her in hand. They demanded a rigid diet, and a course of treatment to reduce the conditions which had culminated in the affected heart and the skin spots.

It was soon after Harriet went to live at her club, that the three other children, under one pretext or another, had left the mother's home. Each child had established himself in a location remote from the rest. One of the boys said; "He must be near his work." Another decided to take an apartment which he would share with some congenial lads; the other daughter took a position in a distant city.

Under the stress and strain of herculean effort, the mother had built up a family home in a beautiful spot, where she had acquired sufficient ground to build individual homes for her children. They had been so friendly and so companionable during their adolescence, she had naturally expected that they might like to live near each other in maturity.

The volcanic upheaval which so far removed them from each other, destroying the solidarity of the family unit, almost loosened her from her moorings. But facing the situation, as a swimmer might strive against

the tide, she bravely battled on. It was not until Harriet's illness that the mother herself became so disorganized that she sought counsel.

Mrs. Flavell's mother had died when she was a young child. But she had clear and beautiful memories of her mother, and of her mother's love and care for her. She had barely known her father; her memories of him were fraught with agony and with shame. For he had tried to kill her mother, as Harriet's husband had tried to kill her. Not by the same method, but by physical violence. He had tried to break her back by bending her backwards over the edge of the bathtub, while he cursed and spit upon her face. Mrs. Flavell, as a small child, remembered it well. Attracted by the noise and confusion, she had rushed to her mother's rescue. Her father desisted when she appeared, and after a long convalescence, her mother once again was able to move about the house.

Her own marriage had been a failure. Mr. Flavell was the petted spoiled darling of an indulgent mother. He was an only child. The combination of wealth, indulgence, centered attention and affection worked a miracle of self-interested lassitude. He was not wicked. He was too colorless to be evil. He was just a weakling — do-less, ambitionless — a negative nonentity.

In spite of his collegiate training, he was not sufficiently organized to carry on in any field of effort. After graduation, he had taken up a minor position in the fine growing business which his father had built up over a long period of years. When his father passed away, soon after Harriet's birth, he was unequal to carrying on. He could not even conserve the fortune his father had left them. After letting it drift out of his hands, he could not provide for the daily needs of

his family, forcing Mrs. Flavell to find a means to provide the necessities of life.

This, however, did not seem to daunt her. She swung out into the business world, where she was fortunate in connections, which soon gave her an exceptional earning capacity. She worked hard and continuously; but it was with zest and real joy, for every dollar she earned was going into the present and future of her children. She had little more than the bare necessities of life for herself.

As her earnings grew, her children had all the comforts and some of the luxuries. She was so happy in the realization of their advancement and success, her own privations did not seem to register. They in turn accepted all she gave, as their due; yet they were loving and fine and she was happy until the fateful storm broke. After that just to go on living, seemed each day for her, an almost impossible task.

As the story unrolled, Mrs. Flavell displayed the attributes of a loving, discerning mother — a mother consecrated to the profession which she esteemed as the highest — that of being a mother. She had married early, and the children arriving in quick succession, she had almost grown up with her family.

During the analysis, Mrs. Flavell's free associations usually tied her to her children, however remote the connection appeared on the surface; her dreams were always and constantly of her children. Often she lived over, in a hundred ways, the days of their babyhood.

Mrs. Flavell had one consuming interest in her life. It was her children. Her business was only the means to the one desired end — her children. If a mirror

could be held up to her soul, it would reflect but one picture — the picture of her four children.

At each session as Mrs. Flavell read her dreams of the preceding night, it was evident that Harriet played the leading role. In the dream of Harriet's going away is foretold the breaking up of the home, which actually in its ultimate issues, involved the loss of the mother's life's savings.

In another dream she lays the scene on Friday, the Friday before the Sunday which will be Easter.

There is extraordinary depth and power in the symbolism which Mrs. Flavell uses to express her anguish. For the "Friday before Easter" is the day of the greatest tragedy in the Christian world. The day when the whole earth was enveloped in darkness and the veil of the Temple was rent in twain. The mother had passed through crucifixion. The light of her life had gone out. Death had come to her through the identification with the sufferings of her child. In the dream, the mother wants to take a gift to Harriet — the greatest gift in the world — the gift of love and sacrifice as symbolized by the cross. But she can no longer reach Harriet.

Again Mrs. Flavell is going somewhere on a big boat. Boats represent to her Love and Life. For Mrs. Flavell's mother had loved a Sea Captain, and he had adored her. Socially he was not considered a suitable match; their engagement was broken. Mrs. Flavell's first memory ties to a boat, a smaller boat on which her parents made a journey, when the Sea Captain entertained his friends. On this Atlantic cruise when she was sixteen months old, she distinctly remembers the gleam of the SUN as it shone on the water, and her nurse's voice as she sang.

After a few sessions, the patient showed marked improvement. The heart seizures became less frequent and less painful. But she was still enduring the self-inflicted torture, and the eruption was as vividly red and angry and itching as before. The mother's one overwhelming regret is that she gave no sex information to her children. It is true that they asked no questions; still she feels that it is equally true that her silence has been the cause of the family disintegration. She did try to open up the subject with Harriet before her marriage, but Harriet turned the subject aside.

Mrs. Flavell believes that early sex education might have prevented the tragedy of Harriet's marriage. Like the mothers of her era, she herself had no information; what she later on learned for herself, she did not consider it wise to impart. It is this sense of failure and guilt, that has overcome her. Actually she is not guilty. She is one with her era — her time. She is no more responsible for the lack of sex information, than she is for not understanding and teaching her children about the radio — that was unknown when her children were young. Yet the guilt and self-punishment are there.

Life has demanded a heavy toll of this mother. She has paid excessively from her earliest years. Identifying with Harriet's illness, her own suffering, physical and mental are excruciating.

It is interesting to note that the mother of the patient, as well as the daughter, had experienced great disappointments and hardships, and virtually had died of a broken heart, although the attending physician may have given some other cause in signing the death certificate.

The patient, her mother and her daughter, all made

unfortunate and unhappy marriages, ending in tragic separations. The patient identifies with her own mother, as well as with the daughter, through the heart condition affecting all three.

Using the mother's picture as a guide, there was a remarkable physical resemblance between the patient and her mother, and perhaps in a less marked degree, between the patient and her daughter.

Shortly after this period of the analysis, the pains in the arm and in the heart began to improve; the red markings, however, were just as extensive, although a little less angry and scarlet.

As dream followed dream, the patient's identification with her daughter is established. In every dream she reached out to once more possess her beloved child. She endured self-inflicted torture as the daughter did. She identified with the pains, followed by the violent heart conditions and the skin spots. There was something almost fantastic in the way Mrs. Flavell's eruption appeared in the form of a broken heart.

Little by little she was led to an understanding of her condition, and this understanding worked its own cure. Gradually the spots diminished — the pain ceased. The patient was on her way to some degree of health and mental poise.

## VIII

## THE FAMILY CONSTELLATION

A home is an institution for adults.

For two individuals, who are emotionally mature, the home offers the way of life, catering to, and providing for all their needs. But individuals of emotional poise, that is, of emotional maturity, are rarely found in the home, regardless of their calendar age.

The adult often adjusts to suit himself, and often in a way detrimental both to himself, and to those about him. We remember a young woman, who decided that no one must speak to her until ten o'clock in the morning. As she left home for her work about eight, it meant that no one in the home dared address her before leaving, and as she was equally autocratic about all the things that touched upon her wishes and pleasures, the routine of the whole establishment was thrown out of gear, by her vagary.

More often, however, the adult sacrifices his affective life to the demands of the home, and above all to the needs of the child in that home. We know that very often, the home and the family environment have a sinister effect upon the child. As we deal with the complex situations of life, it often seems that there is nothing the matter with the children, but their parents, and then we unsuccessfully ponder upon some plan, which might prove to be better than parents.

We know that parents for the most part, wish only the best things for their children. I do not agree with

those who say that many parents hate their children. That some do, there is no doubt. There are also some children who hate their parents.

It is equally true that many parents lose their personal identity in the social group, known as "PARENTS." They submerge their aspirations, emotions, hopes and fears, living in complete bondage to their concept of the parent-child relationship, and their own sense of responsibility.

That they are usually unwise, our clinics, our homes for delinquents and our reformatories bear eloquent testimony.

Such slavery is not intelligent. Such submissive chains forge links of Fear for the children. Parents who respect those old concepts about the "CHILD BEING SEEN AND NOT HEARD" — and "SPARE THE ROD AND SPOIL THE CHILD," give the child a feeling of inferiority and guilt which develops Fear. Why should he not speak, he reasons, unless he is inferior? Why should he be beaten, he questions, unless he is guilty? It is to be hoped that this new age, into which we have entered, will change the former ideal, which made the home an endurance test for the child, and in many cases a training school for his future personality deviations.

Children want liberty and freedom — they crave a sense of power, not really because they want to do things which they have seen the adults do, but because they want the power to be able to do so. They want the freedom of action.

A little boy of four was playing with other children, who were twisting grape leaves into shape, and smoking them for cigarettes. The mother did not want her little boy to smoke, but she issued no prohibitions. Taking him casually into the living room, she said



something like this. "Son, if you ever want to smoke, come right in here and you and mother will sit in father's big chair, where we can smoke together and have a good time. We can have real cigars, and real cigarettes here — not make-believe grape leaves."

The little boy grew to adult life without smoking. He had permission — he was perfectly free to smoke. He knew there was no guilt attached to smoking — he had the power to do as he would. And sensing his own power, he directed his interests in other directions.

We do not desire what we are permitted to have.

The child has two major needs, the need for love and the need for security.

A child needs love, just as a flower needs sunshine. This does not mean a sick, weakly sentimentality that parades under the name of love. Rather it means an all-understanding, all-comprehending, all-sacrificing love, that reaches out to the farthest limits of the child's needs and aspirations, meeting the daily demands with patient, gentle care.

Such love and a sense of security will ensure a childhood without a sense of Fear.

Affection and understanding between the parents, favors the happy development of children. Children who are not loved by their mothers, are apt to develop into nervous, thin, sickly children; frequently they become kleptomaniacs. We call them by that term if they belong to the privileged classes. In other cases, the harsh term of "thief" is used.

One of the most interesting cases we have ever studied, was that of a young Scandinavian boy, who was later on sent to England for re-education.

The boy's mother had died when he was about four, and the father promptly married again. The step-

mother was kind and patient. She tried to win the boy's affection. But he sensed the subtle difference between the attitudes of his own mother, and his father's second wife, and from the time of his father's marriage, began his own wilful way.

At first he took just little things. An apple from a vendor's cart; a bar of chocolate from a smaller boy; a melon from a neighbor's icebox — trifling things — all of them, but important in the trend of the boy's delinquency. Soon his pilfering was more pronounced. At school he took small sums of money from the children, and later on whatever he could from the teacher's purse.

It was not long, before his anti-social acts caused the father great embarrassment. For he was a business man of standing, whose reputation was for integrity and uprightness. The boy was a daily reflection on his good name. As the boy grew older, his misdemeanors became far-reaching. The father could no longer endure the humiliation, to which he was constantly subjected.

In South America there was an uncle, a brother of the boy's mother, who offered to take the boy and give him a father's care.

The uncle had made his way in Buenos Aires, from a humble beginning, to a place of affluence and power; he lived in one of the smart hotels, which he mistakenly thought would interest and entertain the boy. But to his chagrin, the boy's only interest was in slipping in and out of unwonted places, and filching from the guests, anything on which his eye might fall. He made frequent calls on the merchants, buying on his uncle's credit, multitudes of things, for which he had neither uses nor real desire.

As the father had been embarrassed in Sweden, so now the uncle was humiliated in Buenos Aires. He determined, as a last resort, to send the boy back home. But in the meantime, a baby had been born; the step-mother refused to receive the boy back into the home, where she felt that his malign influence would weave a net of cruel mischief and undoing for the baby brother. The home was not big enough for all of them. Either she went, or the boy was kept away.

The situation created a baffling dilemma for the father. He solved it by sending the boy to an English school, where problem children are straightened out, and put on the road to good citizenship and normal living.

There, under intelligent guidance, the boy came to understand that for him, stealing was a substitute act. He neither needed nor wanted what he stole. But he did need and want a mother's love. Symbolically he searched and stole in his efforts to obtain it. When the boy understood his own great lack, and how he had tried to supply it, his stealing ceased.

It is significant that new understanding between parents and children have been aided profoundly by a comprehension and use of methods often almost completely in reverse of the old traditional attitudes.

We endeavor to conduct children along the ideal way, only to discover too late that we are not the only influence making impressions upon them. The church, the school, the state, the street — the world in general. They all play their part — perhaps the greatest part in the unconscious life of the child.

We search to reach the unconscious life of our children, and within their unconscious we place the imprint of love or hate — of courage or of Fear.

I am not sure that it is either possible or desirable to raise a child entirely without Fear—that is Fear represented by some of its protective degrees.

Children are sensitive to the hidden currents of thought and belief in the material world which surrounds them. In a fashion which is more or less definite, yet altogether mysterious they sense the Fears of the adults about them, even when the adults strive to subdue and conceal them. It is therefore necessary that the adults learn to understand the roots of their own Fears, and abolish them altogether. For Fear registers in the infant's own unconscious mind, and there leaves a definite impression. Children, like primitives invent magic forms and words, by which they propitiate the things they Fear.

Fear can also be projected on to the symbol of the thing feared, or onto a Fear substitute. There are old superstitions which live again in the lives of our young generation. Fears of lightning—of thunder—of dark closets—Fears to be relieved by the comforting shelter of feather beds or special rooms or closets.

Strange as it may seem, children, like adults, do not always either want or desire to be freed of their Fears. Generally, the desire to hold on to the Fear is in the unconscious mind, yet it may be a desire which is quite conscious, like that of a little boy in the kindergarten.

Billy was nearly four at the time that his father took him one day to an entertainment park where one of the chief attractions was a Figure Eight—sometimes called a Shute-the-Shutes. This particular run had covered portions which were grotesquely decorated with glaring scenes, skull and crossbones, skeletons, grinning masques, and other frightful and horrid things which to say the least were surprising and

disconcerting, when the train dashed from the open light of day, through a cavern lighted with such monstrous scenes. But Billy did not mind at all. He laughed with glee at the strange sights, and had a rollicking good time.

The next day, however, he electrified the kindergarten, by screaming and shouting with all his might. When comforted and encouraged to tell the cause of his outbreak, he said he was "Afraid of the things in the Shute-the-Shutes." Then it was explained that they were harmless, inanimate things, which could not possibly harm him, the teacher naively adding; "We will help you get rid of your Fear." "But I don't want to get rid of my Fear," was Billy's honest, although not understood, response.

Billy was using his Fear to call attention to himself — to put him in the center of the stage — to give him the leading part in the drama. He wanted to hold on to a Fear that could serve the purpose of his ego.

Adults often do the same thing, for the same — or some other self-service purpose. I remember one man, who when cured of an ailment that had held him in check for many years said; "But I didn't want to be cured — what will I have to worry about now?"

Children's Fears are different from adult Fears. While the emotion of Fear is generally the same among animals, children and grown-ups, yet with children the object of Fear is usually changed — that is — displaced — and attached to some different object.

Children have two altogether different reactions to Fear. They have two kinds of interior — that is inner reactions to Fear. The first is adaptation. The child tries to triumph over all his Fears and his sorrows. His outer attitudes are by no means the symbol of his

inner conflicts. He takes pleasure in his Fears, because of the possibility of feeling himself master over them. The child's desire to keep the Fear, is generally in the unconscious mind, yet it can exist in the conscious, as shown by the little boy who rode on the Shute-the-Shutes. He took pleasure in a Fear which distinguished him from the others.

A child in his crib will make pictures of terrifying things — storms, phantoms, fights and struggles, and then take pleasure in the triumphs of his own imagination, over the creatures of his own fancy.

A little child who had burned his fingers at the open fire, approached any new situation with caution, but the newness of the new was an invitation, and he always extended his hands very near the fire that he might enjoy the sensation of *nearly burning* and the experience of anticipated suffering.

There is an inner reaction which is much less frequent, but nevertheless evident. It is the reaction to despair, expressed by abandonment to Fear when adaptation cannot be made. Thus we see that Fear has evil effects, shown by two different inner reactions — the reaction of adaptation, and the reaction to despair. However paradoxical it may appear — however contradictory to other statements, formerly expressed, we believe that all Fear is dangerous for children.

When a child Fears to be left alone in a dark room, it is because he is not far removed from the primitive trauma. He is again altogether near the conditions, where he was within the mother, and this is symbolized by the dark room, and the warm bed.

There are symbolic psychological factors, which determine the choice of the object of Fear, thus they clearly analyze infantile phobias as to height and

largeness — that is as to size of the object which incites the Fear, corresponding to the size or bigness of which the child has a vague memory. All of the infantile problems of sex, giving stimulus to Fear, are certainly concerned with the infant's desire to know of their origin. "HOW WAS I BORN?" is the eternal question in the mind of the child.

The child Fears a mystery. He gives to it a terrible significance, thinking it something he can neither understand nor comprehend, but which he senses is in some way contrary to all that exists in his small universe.

We wonder why it is so difficult for parents to speak of sexual things with their children? It is perhaps because their own information is not scientifically acquired, but rather is secretly given, with promises not to tell.

In a world full of superstitions and old wives' tales, with vivid emphasis on religious restrictions, any sex is considered sinful. Sin begets a sense of guilt, and both are breeders of Fear. We have Fear for ourselves and for our children. They continually ask questions which we Fear to answer. Rather the responses are given as tardily as possible with impositions of silence upon the child.

The child often reacts with Fear. He Fears the knowledge which he desires, he Fears the secret information which he receives. He Fears the lack of approbation of the adults. His repression becomes a great living Fear, which strengthened up to the time of his marriage, often destroys the home, and ends in the divorce courts.

If the asked-for knowledge is correctly given the child when his curiosity prompts the first question, he

is apt to pass through the age of adolescence without suffering shock from Fear.

We believe that all Fear is the Fear of one's self. It would seem that one projects on others, the things he Fears in himself. It is when the inner life is in a state of tension, caused by the affective conflict, or when the sense of guilt has taken hold of one, that the reaction to Fear is stimulated.

The parents' conduct in moments of crises and the Fear they manifest, forms the habit response of the children. Exaggerated care or solicitude when Fear arises, undermines the confidence, and renders them easy victims to Fear.

The discussions of moral virtues and punishment for evil acts, are very apt to start a Fear reaction in little children. For lacking perspective, and being rich in imagination, they create for themselves situations in which they believe themselves to be guilty and Fear is the result. They Fear God, and they Fear their parents and the punishment which may be visited upon them by both.

Little children often live in Fear of eternal punishment, this Fear so coloring and dominating the life, that it destroys all capacity for happiness and normal development.

Any authority based on force transforms a life that might be full of joyful cheerful usefulness, into a cramped and stifled condition of fearful hate.

Fear not only stunts and dwarfs; it also makes children stupid and anti-social. It does the same for grown-ups.

It is interesting to trace back to the roots to ascertain the cause of specific hates. During the World War, it was revealing to find that no two Englishmen



hated the Kaiser, for exactly the same reason. Each GENERAL HATE was colored by the *personal attitudes* and reactions, they in turn rooting back to childhood. In this manner each dramatized his own infantile Fears, hating all those things and those persons which symbolized those Fears. The World War evidenced the infantile primitive desires to destroy the things one Fears.

The destruction of churches and synagogues in Russia, in the last few years, can be traced back to the same roots of hate and Fear.

Even more recently the world has been shocked and dismayed by the utter lack of reverence displayed by Hitler and his henchmen. In the words of one of those standing close to Hitler; "We are convinced that eventually the Catholic and opposition Evangelical Churches must disappear from the life of our people." Continuing he said; "Rapid progress toward undermining the churches is being made by the use of indirect methods, especially through the NAZI YOUTH ORGANIZATIONS. The Hitler Youth provides a suction tube which nothing can resist. Moreover the teaching plan in our schools already is so arranged on anti-Christian and anti-Jewish lines, that the growing generation will be guarded against the black swindle."

Cowardice is endeavoring to achieve by indirection, what they dare not stand out in the open and attack. For even by their own depraved standards, they are forced to admit, that in the church, whether Catholic or Protestant, "THERE ARE DECENT MEN, PASTORS AND PRIESTS, WHO ARE DEEPLY DEVOTED TO THE WORLD OUTLOOK. WE HAVE ANOTHER MEANS OF PRESSURE," they say; "THE FINANCIAL MEANS . . . WE WILL TAP THE

FINANCIAL VEINS OF THE CLERICALS WHO CANNOT BE WON OVER OTHERWISE."

Poor neurotic, misguided leaders, who believe that hate can prevail, through their own Fears. Who have not yet learned that the only real, genuine, absolute authority is LOVE — that the only constructive discipline is founded in the home — on love — and not by the State — on hate.

If America bluffs in discounting the limiting conditions, which are always present, it is equally possible that she is working up toward national liberation from the limitations of Fear, effacing the individual Fears of both adults and children.

There is really only one conflict today. It is the conflict between the exigencies of society, and the primitive instincts.

One might say that no evidence of this conflict is apparent today in GERMANY, where the primitive instincts seem to be in full and undisputed sway. As the RIGHT OF MIGHT is the only law of the jungle, so we see it rampant among certain men today.

These primitive instincts are naturally more clearly seen in the young infant, than in civilized man, for the young infant is nearer primitive man, than is the civilized adult. The child is irritated by the restrictions of an artificial culture. It has been shown that about sixty per cent of the people who suffer from various complexes and conflicts are really afraid of the condemnation of society.

There are two kinds of laws; exterior laws and interior laws.

Exterior laws are those made on the outside, and are essential in the governing of any community or state for the protection of life and property.

The interior law is also essential. It is the law which each human being makes for himself, and which he violates only under the penalty of great personal suffering and remorse. This interior law may be diametrically opposed to the laws of society, or it may be quite in keeping with them. This accounts for the great disparity often evidenced in a man's actions. He may observe the laws of the social body in which he lives, because that is necessary to survival, but until such law is made his own inner law, he lives in perpetual conflict.

It is useless to threaten and frighten a child to force him to observe an exterior law. He will appropriate the law, and make his own law for himself, to regulate his own conduct. Then he will have neither conflict nor Fear.

The cookie jar may be placed on the top shelf of the pantry, and the child told he must not touch it. That is exterior law. It protects property. The child will not touch the forbidden thing perhaps, because it is out of reach or because he Fears punishment. But until within himself, he makes his own interior law, which governs his attitudes toward the cookie jar, or any other forbidden thing, he will be in constant conflict.

The child must obey his own law, because he wants to obey the law, and not because he Fears to be punished, if he does not obey.

The laws of society do not permit the child to live according to his own instincts. If he does he feels guilty. He has transgressed his own inner law which we usually call conscience, and he is filled with Fear. Rarely the child looks upon life without a guilty feeling. He Fears his own interpretation of his own laws — the

laws constructed on instincts and inhibitions, on religion and education.

Our civilization is based on Fear. Our religion is based on Fear. The child's life on all sides is limited by Fear.

It is very dangerous to talk indiscreetly before young children. They hear and understand much more than the adults can ever understand, and they twist meanings, giving their own interpretations, when the sense of the thing is not clear to them.

A young man had been reared in an environment where there was much discussion of death and the manner of burial. Often as a child, he heard weird and harrowing tales of people being buried alive; how waking in the grave, from the stupor which was taken for death, they had screamed and struggled to free themselves, from the prison of the grave. How the hair grew long again, and the nails grew into claws, during those agonizing hours — or days, while life persisted in the body.

All of these horrors and more were discussed before the young child. He grew desperately ill. His fever mounted high. When his father came, the little boy of seven exacted two promises. The first, that when he died, before he was buried, the father would have him examined by three different doctors, to be sure that he was dead. Then, after all three were certain that he was dead, that he should be buried near the house, with an electric bell attached to his right wrist; the cord from the bell to be attached in the house, so that his family would hear it at once, if at any hour he should ring for them.

The evidence of the child's own interpretation of what he hears is very marked. Even more astounding

is the thoughtful preparation that he arranged for his own release in case he were buried alive.

Those who mistakenly believe that children do not think and suffer, should inform themselves of the working of the child mind. They should try to understand how Fear operates in the child's life.

When a child is full of Fear, it is useless to tell him, that there is nothing *to* Fear, and turn on the light to prove it. The thing that the child Fears is within himself; it is useless to tell him that it does not exist. *It is real enough to him.*

Strict rules and regulations, prohibitions and restrictions, often engender Fear. For the child feels guilty of disobedience, and his imagination develops a personal defense, which gradually makes him rebellious and anti-social.

Fear is in part engendered by education, but it also has an origin further removed and more intimate.

Fear is one of the most serious problems with which parents must deal.

The treatment in each case depends on the individuality of the child, the conditions under which his Fears have been acquired and developed, and the manner in which they can be overcome and dissipated.

There are only two natural Fears; the Fear of a loud noise, and the Fear of falling when support is withdrawn. All others are "built-in Fears." They can be "built-in," and they can be "built-out," with intelligent, understanding treatment.

The age of imagination, that is normally from two to six years, requires profound understanding. For at this time, children are often afraid of the night, or of many other things which seem to give no real cause

for Fear. They may use and exploit that Fear for selfish and far-reaching controls.

The mother who tells her small son that "the bogie man" or "the policeman" WILL GET HIM, need hardly be surprised when he cringes at every shadow and Fears to sleep alone in the dark. In one family an uncle delighted to creep under the windows in the evening shadows of summer, while in a sepulchral voice, he said over and over; "Raw head and bloody bones . . . raw head and bloody bones." A child's vivid imagination colored that picture in lasting remembrance.

The child comes into the world with a tendency to Fear. That is, he is slanted towards Fear from his first hour. But it is not difficult to so direct him, that he may be *slanted away from Fear*.

Here the family situation is of the greatest importance. For the personality twists which characterize the mature individuals forming this group, are all modifications of the emotional reactions of their own infancy. And the economic conditions, under which the family must live, leave an indelible impress on the life of the young child. The little lad who had not spoken for a year, and who was gradually cured of his self-imposed dumbness, slept in a room where ten others also slept.

An infant should sleep alone, in his own room, from the very first minute of his birth. This is the first step in the elimination of Fear from the life of a child.

Children who have been stimulated by Fear, develop a timid, shrinking, hesitant attitude in their contacts with the outside world. This mental inhibition has its own physical reaction, resulting in a letting-down, or

a diminution of the bodily functions. We know that Fear can so paralyze the organs, that they may cease to work, and even death may result.

The emotion of Fear is the same in both children and adults; however certain differences can be noted. These are the *causes* of the Fear, their reactions and effects being different.

The Fear which is logical and normal for the child has a pathological character for the adult. Fear is less strong — that is weaker among adults, except in cases where it is unconscious; that is to say, when the exterior shock is latent, and can start or agitate a potential trauma.

The Fear which affects the adult for the first time, does not have the same potential effects as the Fear which first effects the child. The child's first Fear may later on transform itself into a phobia.

Fear which attacks an adult for the first time need not produce a neuroses; it is not the same as the child's Fear, which can cause the adult phobia. The emotion of Fear is the same, but the conditions and the results are different.

Janet claims that the causes of adult Fear can be found in the adult life, but FREUD attributes an infantile cause to all adult phobias. Psychologists believe that they can find the cause of an obsession in the adult life, while the analyst looks for this cause in the life of the infant.

Hysterics — that is those subject to neuroses, have the habit of thinking and acting in symbols.

There are two groups of phobias established after the nature of the object dreaded. They are the common phobias — those shared by the multitude like

night, solitude, sickness — all the things that one dreads or detests, death, serpents and dangers in general.

On the other hand, there are specific phobias — Fear of special circumstances, which do not inspire Fear in the normal child, as the Fear of locomotion, open spaces and inoffensive animals.

The object of the Fear, can be the object of the original Fear, without change, or the Fear can be transferred to another object. Fear generally has a definite object.

The phobia is a Fear transferred or displaced, the object which provokes the terror, being relatively inoffensive. The phobia depends on the displacement of the object, while the substituted object is dreaded in place of the original object.

Infant phobias are dreadful in their effects, and often begin at a very early age.

The time to dissipate a Fear is at the moment of its inception. This is not always possible, since the cause of the Fear — the original shock is not always evident.

A home was robbed while the family were all away for the evening. Discovering the robbery on their return, the police were notified, and the usual commotion ensued.

A little girl of seven was much frightened by the unusual stir, the reason for which, she but dimly understood. She shuddered and trembled in her excitement. The mother gave to the frightened child, immediate attention, explained the situation, fully and truthfully, and by her own calm, reassured the suffering child. Recognizing the cause of the Fear, made possible the immediate care which could dissipate that Fear.

It is impossible to protect our children from the



a diminution of the bodily functions. We know that Fear can so paralyze the organs, that they may cease to work, and even death may result.

The emotion of Fear is the same in both children and adults; however certain differences can be noted. These are the *causes* of the Fear, their reactions and effects being different.

The Fear which is logical and normal for the child has a pathological character for the adult. Fear is less strong — that is weaker among adults, except in cases where it is unconscious; that is to say, when the exterior shock is latent, and can start or agitate a potential trauma.

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Animals frequently symbolize the lack of understanding and discord between parents.

The most distinctive feature of a phobia, is the lack of any apparent explanation for the phobia. This is particularly true of children, who can never explain the origin, or state the facts which have produced the development of the phobia.

Common to all children's phobias is a sense of guilt, the result of an act which the child considers wrong, and which he has repressed. When the origin and the development of the phobia are not known, disastrous complications may result for the child. Such conditions require the most loving understanding to interpret and dissipate.

It is necessary to the mental life of the child, that he feel himself to be the object of warm affection, for he is instantly aware of his weakness. Weakness is at the bottom of all Fear. The child who feels powerless and insufficient is naturally afraid.

For good moral health, a child needs to feel his own superiority. His ego needs to be emphasized. When the child has a feeling of his own personality, Fear can be eliminated.

Two children will grow up differently under what appears to be the same conditions. Each child seems to create about himself, his own atmosphere, and *he only* determines his own acts.

Certainly the family is not a perfect institution, but it is the best solution to the problem of the best environment for the child, during the actual period of his social development. The arranging or the grouping of those who form the family, can excite the imagination of the child.

If he has a leaning toward mystery and the mys-

exigencies of life, but *it is possible* to so rear and nurture them that they may be strong, courageous, independent and self-sufficient.

The child always attaches Fear to what he considers his bad actions. Perhaps there are no verbal prohibitions, but the child scarcely needs them. He naturally has an uncanny sense of what is right and what is wrong.

I remember a young college student who committed a flagrant offense. His defense was that he "*had never been told not to.*" "Neither have you been told not to kill your grandmother," was the caustic response. "It just isn't done."

The child Fears punishment present and now. More than all he Fears eternal punishment. Punishment has never yet made any child any better, but it does make him hard, cruel and anti-social. This fact should be considered by all parents who ask, "HOW CAN I PUNISH MY CHILD?" The only sane answer is summed up in the one word — "DON'T."

This Fear of punishment the child may attach to the policeman who stands on the corner. The policeman often associates in the child's mind with the devil — always with authority — because he has the power, to arrest the child, and imprison him in a dark place.

The events which produce Fear cannot always be seen or known, but they can be quickly transformed into phobias. This sometimes occurs between the ages of three and five.

It is not unusual to find that a cat or a dog symbolizes authority to the child. They often represent the father or the mother, *who are authority*, to the child, and who are feared since authority has not always dealt lightly.

problems attendant upon rearing a child. It is stupefying to consider the careful and laborious preparation made for all the trades and professions, except the most important one in all the world — the profession of motherhood.

Recently in one of our fine private hospitals, the arm of a newborn baby, was broken by an ill-tempered nurse. The mother was naturally very nervous and wrought-up over the accident. She was a woman of education, with a husband keenly alert to most of the vital issues of the day, yet she knew nothing of emotional reactions, and was amazed to find that her own lack of control was reflected in the milk, which in turn, affected the baby's condition and her stools.

Like the rest of intelligent young mothers, she knew a lot about the physical needs of her child, but she knew nothing whatever of those most important psychological conditions which have their repercussions through the years.

No human being today has ever been trained to raise a child — Watson once said; "No person is fit to raise a child."

The baby enters the world, with potential, not with specific Fear. The Trauma of Birth is the first Fear, in which all the other Fears are realized. The latter Fears, or the absence of Fear in the infant, depend on conditioning and education. By education intelligently directed, there is a tendency to conquer, to overcome, to interrupt those conditions which lead to Fear. Understanding the reason for the Fear, what the Fear is — and what has caused the Fear — is the first step in overcoming the Fear. The child who has the intelligence to understand *why* he is afraid, will try all his life to understand and to reconcile his Fear with

terious, he perhaps forms what we may call "THE FAMILY ROMANCE." He conceives his own imaginary theories as to the family, and his own place and position in it. This theory may create Fear; Fear of the father who holds the secret of paternity, and Fear of any change, which the regulation of affairs may make necessary. The child Fears insecurity.

The child's Fear, a powerful factor in his life, may be the result of paternal authority, dangerously or badly directed. Or there may be Fear of two or more authorities, but the Fear of the mother will prevail.

Two young children, five and seven, were picked up in the toy department of a large store. They were caught stealing small stock. Investigation proved that the mother was waiting outside to receive from the children whatever they managed to purloin. They had been warned by the store, on a previous attempt, *not to steal*, but the mother had given her command to take what they could. The mother's authority was greater to the children than the store's commands.

In this connection it is interesting to note, that both the grandmother and the mother, had been committed for stealing. "AS THE TWIG IS BENT."

Unwanted children are subject to grave neuroses. The condition of the mother before birth, the disposition of her spirit — the cares, responsibilities and hardships, are all reflected in the child.

To understand the child, one must consider all the components which contribute to make him what he is. His ancestry, his instincts, his emotions and the complexities which exist in human nature in general.

But women have not yet seriously considered motherhood as a profession. At best it is just a haphazard affair. Little attention has been paid to the specific

live under conditions of continuous unrest, filled with constant threats of death and punishment.

The education of the baby begins, at least, at the very first minute of his life. The beginning of education can be the end of Fear, for it is at this time that the image of Fear — the model of Fear — is being stamped on the unconscious of the young child.

On the day of birth, a struggle commences between the mother and the child — the struggle for supremacy. Children who are not showered with too much attention, are much better equipped to meet the contingencies of life, than are those who are spoiled and petted and over-cared for. Children need love, just as flowers need sunshine — the love of the mother — neither too much nor too little, but the right kind of intelligent love, intelligently expressed.

Children need the environment of a calm, happy home, well ordered, where prevails a sense of security and love, where the greatest joy is in the growth and development of the child — for the destiny of the child is usually decided during the first few years of his life.

Alfred Adler speaks with conviction when he says that the child makes his own pattern of life during his first five or six years.

All that he learns afterwards, whether in school, college or university, is but a superstructure built upon the foundations laid in the home, by his first impressions, and first experiences, in that home, before he is six.

A happy home is the background for happy children.

A happy, harmonious marriage, makes for happy, well-poised, well-balanced children. The atmosphere

reality. That is, he will try to surmount Fear, by his own comprehension of his Fear.

We know that without Fear, a child can be raised by love, with perfect liberty, and be prepared to live a life of social adjustment.

This has been demonstrated not only in families, where favoring conditions existed, but also in cross-section groups of the unselected, brought under proper environmental controls. Children who are not threatened, do not Fear. We do not desire what we are permitted to have.

Without Fear of punishment, the child can be safely guided through the perplexing way of infancy. When outside Fears, menace his security, we know that with proper education, and prompt and intelligent action, the Fear can be dispelled.

A little girl of six was much frightened when birds flew into the house; her mother immediately explained to her the reason for her Fear, which disappeared, leaving no trace, because the child understood from the first. Unfortunately, the inner reactions are not always those of peace and security. Pictures and suggestions, projected by Fear, often atrophy or paralyze the lives of children.

Many criminals, delinquents and social misfits with whom we deal, attribute their conditions to the Fears forced upon them by their parents, ignorant of psychology; fathers — mothers — educators and others, who mistakenly and ill-advisedly threaten them with the wrath of a supreme being who is offended by their misdoings.

There is nothing to Fear but one's self.

There is nothing so disastrous to the child, as to

at critical moments, that may determine the child's reaction to Fear.

During a raging storm, the mother of a little family sat playing the piano, about which the children were grouped singing their evening song. Just then, lightning struck an outside wire, with such explosive force, and flashes of light, it seemed that the house itself, must be on fire. Calmly, quietly, the mother played the closing bars, and started the children upstairs. It was not until she knew they were out of hearing, that she dashed outside, to see if the house was burning.

IT IS IMPOSSIBLE TO SAFEGUARD CHILDREN FROM THE DANGERS OF LIFE. IT IS POSSIBLE TO SO EDUCATE AND GUIDE THEM THAT THERE MAY BE PERFECT CONFIDENCE BETWEEN PARENTS AND CHILDREN, AND THAT THEY MAY DISCUSS FREELY TOGETHER ALL OF THE PROBLEMS WHICH ARISE IN THEIR LIVES. It is impossible to protect children from all the circumstances of life which may engender Fear, but it is possible, by immediate and intelligent help, to dissolve and dissipate the child's Fears. A child without Fear — that is a fearless child is a happy child — for him life offers nothing that can make him afraid.

All "FIRST THINGS" create lasting impressions. Jean Paul Richter has said that "ALL FIRST THINGS ARE ETERNAL WITH THE CHILD."

I remember a little girl who was always the first one to see the first things; the first flower that bloomed in the garden; the first lights as they glowed in the evening twilight; the first bird that braved the Northern spring; the first strangers who moved into the neighborhood. To her, all things were interesting. She developed naturally, without Fear, because from



of contentment and happiness in the home is transferred to the child in psychic waves.

The most precious gift that we can bestow upon our children is that of self-sufficiency. A sense of personality is the backbone of life. But independence must be developed from the very first day of life.

Anatole France has said; "CHILDREN ARE THE GENIUSES OF THE WORLD. THEY TAKE POSSESSION OF THE WORLD WITH SUPERHUMAN ENERGY. NOTHING CAN COMPARE WITH THIS FIRST VITAL POWER, AND THE FIRST AGITATIONS OF THE SOUL."

The greatest danger to the development of the child lies in the projection of Fear upon him. Parents must learn to understand their children and raise them without Fear. The life of the parents themselves is the real object lesson to the child. It is not what they say, but WHAT THEY THINK AND WHAT THEY DO that is important.

Most young children meet their difficulties sincerely and honestly. Usually they are sincere and honest towards others. If the situations of life are courageously met before him, the child himself will be courageous in meeting his own difficulties.

We repeat with insistence, that at the time of the child's birth, there is only latent Fear, but the latent Fear, can be stimulated into specific Fear, by an incentive to Fear. It is my profound conviction that the child's reaction to the stimuli of Fear, depends on his own education from the very first minute of his life.

The person who plays the major role in the child's life, gives direction to his education. Generally it is the mother. If she is intelligent, the child can be raised without Fear. It is the conduct of the mother

The chief task of education is to develop the child into a social being. The child's task is very difficult. He must learn to adapt his social tendencies to the demands of society and to accept its laws. Outward submission through Fear and force signify nothing. The child must learn to understand the law, and the law must become his own interior law. When he learns to adapt the outer — the exterior, to his own inner law — the interior law, then he is adapted to the social order, he subdues all Fear and conflict.

Parents often make the mistake of holding themselves up as perfect paragons to their children. The children accept this evaluation, during their infancy, but when they have grown older, they make their own appraisals, finding the parents just human beings like themselves. It is a startling revelation. It often leads to disillusion, and sometimes to despair.

The aim of education should be to give the child a sense of personality — and not one of inferiority — to make him courageous, adaptable, independent — to make him happy. Most children shift in perpetual change, from a feeling of superiority to one of inferiority — there is no equilibrium.

Parents, unwise in their ambitions, often misdirect their children, urging them forward to goals far beyond their abilities. When failure follows honest effort the discouraged child suffers from his own sense of inadequacy, and the disappointment he gives his parents. His suffering leads to self-abasement — inferiority — hatred and Fear.

To over stimulate a child's ambition to success, is one of the cruelest blows that life can give him. The end of true education is not to make men rich or successful, but to make them happy. When a child

the first moment of her life, she had never known Fear; she lived in a friendly world.

Love is the most profound, the strongest factor in human life. It is a much more powerful force than Fear. While Fear offers a real subjective danger, because Fear is the greatest of the interior passions, it is often some little absurd Fear, that stands between the individual, and the condition which he must meet.

Subjective Fear is the Fear which may be transferred to another object, and later on become a phobia. It is not necessary to govern the child by Fear, and the Fear of punishment. He needs the direction of intelligent education, given him in love. The child will do the right thing, because he wants to do the right thing. Children are naturally very honest and very fair.

Fear reactions in children can often be traced to prohibitions concerning sexual activities. The first sexual curiosity is shown at an unbelievably early age. We should never blame, or deal without sympathy and comprehension. Censure creates a rigid resistance, and a state of morbid hate and rage. The surest way to make a child feel guilty, is to blame him for something which he has not done. The certain way to make a person dishonest is to accuse him of dishonesty.

BLAME IS TO THE SOUL WHAT A WOUND IS TO THE BODY.

All pleasure is lost when permission is given. It is forbidden things that are coveted and desirable. We struggle instinctively against exterior rules. Prohibitions only heighten the pleasure through the tension of long desire.

Children who are not threatened, DO NOT FEAR. We do not desire what we are permitted to have.

thought. One can only control the *direction of thought*, and this is beyond the province of little children.

The child's first impressions are permanent; they may be tempered by the years, but they never fade.

Those pictures on memories' wall endure to the end. Surprising as it may seem, we have never dealt with a client, who did not reveal a religious conflict.

It is a glorious, thrilling adventure to direct the life of a little child. There is only one safe rule for guidance. "Conduct yourself in the presence of children, as though they were adults." Above all, respect the little child as a human being, an entity — a person — a personality. For a feeling of personality is the backbone of life.

is really happy, he is adjusted to his surroundings and the realities. He is not envious or jealous of others, because they have more than he has.

True education inspires — it draws out — it leads on. It is like a burning torch, which beckons towards a lighted way. There is nothing to do, but to go forward.

When one understands the child, the child will understand what is required of him — he will try to do his best.

Whether he is handicapped by a lame leg, or a sick soul, the child's guilty conscience expresses the difference between the child's own ideals, and the moral ideals of society. He learns that "good" is in the action itself, and not in REWARDS or punishment.

The greatest errors in the history of the world have been made in the name of religion. The child is taught of a God of hate and vengeance, who visits his wrath, because of "*the iniquity of the fathers upon the children unto the third and fourth generation.*" Belief in such an avenging God conditions both his conscious and his unconscious Fears.

These Fears handicap, limit and sometimes destroy any happiness or success of the adult life.

If God is spoken of to a young child, he should be represented as a God OF LOVE. For to the child God is an authority, a composite of the authority of those about him. The father, the mother, the whole family constellation, representing authority, include the child's concept of God. All the attributes of authority should be expressed through love, and not through hate and punishment or Fear.

It is a crime to say that God sees all, hears all, knows all. A sermon on hell fire may be the beginning of a grave neuroses with the child. For one cannot control

avoid all dreadful or disagreeable subjects. They will feign ignorance, a voluntary ignorance shutting the eyes to subjects which they do not wish to consider. Shackled by the conditions of infancy, they have small chance to be happy.

This is evidenced by the wholesale confusion existing today, by the disturbed conditions so general among all people, and by the steady increase in delinquency, crime and insanity.

In our schools, colleges, homes, business and government, there is a state of upheaval, reminiscent only of the TOWER OF BABEL. No one speaks the same language of the others; no one seems to care to understand.

People in general believe that they are governed by their logical thinking. On the contrary, most people are ruled by their emotions. It is the CONSCIOUS MIND with which one thinks and reasons. The conscious mind is not that part of the human mind, most frequent in motivation.

The UNCONSCIOUS MIND IS THE SEAT OF THE EMOTIONS, as well as the storehouse of memory. In the unconscious are found not only the personal memories, through association, but also all the RACIAL memories, since time began. The unconscious mind, the emotions, are activating factors in human behavior.

If we can accept the premise of recurring lives, we would know that we are also influenced by our previous lives and the experiences on other planes.

The different branches of modern psychology have one point in common. They all emphasize the importance of the earliest years of life, in personality development. Because so many modifications of the original emotional responses take place in infancy and early

## IX

## TRAINING FOR EMOTIONAL BALANCE

In its emotional aspects, the personality is very pliable. To realize to how great a degree external forces operate in shaping personality, it is perhaps only necessary to consider the investigations of conditioned emotional response, as well as the contributions of physiological psychology with particular reference to the work of Dr. Walter B. Cannon, and the mass of data accumulated by psychoanalysis, covering the origin and development of emotional reactions.

Fear is one of the common emotional problems with which parents have to deal. The treatment in each case depends on the individuality of the child, the conditions under which the Fear was acquired, and the actual regime conditions under which it is to be cured. Although the external form which the child gives to Fear is fiction, the Fear itself is real enough.

The typical Fear response may have aided primitive man in his struggle for existence, but it is a mode of behavior unadapted to the problems of our complex present day culture.

"BALANCE" is a word used in the daily vocabulary, yet the essence of balance in its sense of equipoise, equilibrium, or composure is rare. Perhaps it is even less evident among adults than among children, for there are few who are *emotionally mature*.

Adults often have a tendency to infantile Fear, to the Fears carried over from their childhood. They will

call out a Fear response, will develop a timid fearful attitude towards the world.

One of the most pitiful examples of paralyzing Fear is the case of little Tom.

When Tom first came into the clinic, he had not spoken for over a year. He had first refused to speak to his father, then to his mother and sister. He ceased speaking to his father, because of FEAR of his father. Then came the FEAR OF THE FEAR OF THE WISH to exterminate his father.

On the mother's side, the boy's heredity was marked by pronounced pathological conditions.

At the first consultation, he would not reply to the doctor, but turning his back, he fought and scratched when one tried to hold him. He was a pathetic, shrivelled little thing, with a worried anxious air and troubled eyes that he kept fixed on the floor. His deportment indicated a psychoses very rare before puberty.

The boy was naturally quiet and obedient, very timid, loving music, but above all, preferring to draw.

It seemed that his muteness was based on a psychological conflict between him and his parents.

On his first day at the clinic, Tom was encouraged to draw. He repeated the same subject on two designs. It was the picture of a little boy who looked at a man with mistrust and terror.

By understanding kindness, the boy's confidence was finally gained. He drew the objects of his conflicts, thus making it possible to read his unconscious mind.

For two weeks, Tom drew scenes of horror; a double assassination; a man killing a little boy; the man himself killed by a soldier; people with their heads cut



childhood, the family situation is of paramount importance in any attempt to interpret personality from a genetic standpoint.

The calm security of the early American home has been replaced by unbridled, discordant tumult, an agitation reflected in our family and social life. Tragic as this is for the HUMAN ADULT, it is even more appalling in its effects on THE HUMAN CHILD.

For insecurity, the uncertainties and vicissitudes of an ill-balanced existence are disastrous and far-reaching in their effects in infancy. Children are influenced by the psychic atmosphere of the home, the unconscious of the child responding to the adult unconscious. The insecurity of the adult, passes over a sense of insecurity to the child. This sense of insecurity is a cause of Fear, which in childhood may lead to disastrous results.

Some of the earliest learning is of a non-intellectual type, taking place at a stimulus and response level in connection with the visceral functions, and with the emotions of Fear, anger and love. Upon the way in which emotions are modified in infancy and early childhood, may depend many of the personality trends that will characterize the mature individual.

Parents are apt to regard the little child as an animal whose chief need is food. This is a radical error. The object of the child's development is to train his spirit. Possessor and Creator, he has two needs, to possess and to experiment, repeating pleasures already proven, and doing new things just for the pleasure of doing them.

The attitudes found at this early stage of life, become integral factors of the mature personality. The child who is subjected to the many experiences that

lege or university, is but a super-structure to that given in the home, when during his first few years he was under the tutelage of his mother.

For centuries this fact has been recognized by one of our great churches which says; "Give us the child until he is seven, and you may do what you will with him for the rest of his life."

Only within the last few decades has SCIENCE CAUGHT UP WITH THIS TRUTH.

Science now affirms that the most important determinants of the structure of the soul, are generated in the earliest days of childhood. People do not change their attitudes to life after infancy. From that time on, whatever the *individual* is or does, is very largely pre-determined by his earlier experiences and his reactions to them.

The little child lives in his own imaginary world, peopled with beings and things of his own fancy.

If he early learns to release his imagination into positive outlets, obviously there is less danger of negative development. His dynamic nature merges in acts and emotions constructive to the unfolding of his personality.

Most children lose their feelings of personality; they sway and swing between superiority and inferiority; between praise and blame; *there is no balance*. It is always to and fro. They often suffer from a sense of guilt, when there is nothing for which to feel guilty.

The child is born like a primitive, selfish and egotistic. He thinks everything belongs to him; everything is his property. He looks upon the whole world as his, and comprised within himself. As he gradually comes to perceive other objects and his inability to command them, he compensates for the shrinking of

off; birds and animals in aggressive, warlike attitudes; a man with a very long stick striking the tall church clock; a man tangled in a heavy rope; a terrified woman calling for help. All these he drew and more.

Observing that through his drawing, much of his anguish had been released, it was hoped that through the drawing his silence would be broken, and his whole attitude changed. By degrees he *did* become friendly, but he still remained mute.

He continued to draw daily, his designs depicting his suffering, his conflicts and his Fears. He was afraid that his tongue would be cut out because he did not talk; he feared all sorts of unspeakable assaults.

Four months after his first coming to the clinic, little Tom spoke for the first time. Then he explained his designs, confirming the hypothesis of the origin of his psychoses. At first he spoke in a low voice and very abruptly; little by little he was able to speak more naturally. His attitude changed, both to strangers and to his home.

Later on when asked to again make one of the drawings of his early sickness, he could not do it. He was drained dry of his illness. The Fears and hates had been drawn out of his consciousness.

The boy came from the underprivileged strata in the slum district of a great city, where ten people, adults and children were sleeping in the same room.

It is commonly believed that a child's education begins when he first starts to school. Nothing could be farther from the truth. Education is of the home; culture is of the school. The child's education begins AT LEAST AT THE MOMENT OF HIS BIRTH, and is about complete when he starts to school. Whatever he may later learn in formal training, whether in school, col-

responsibility; it is also a burden, a glorious adventure and a sacred trust.

The mother is the personified educational influence.

A little boy of six was with his mother, taking a trip on the St. Lawrence River. The boat was about to "shoot" the LACHINE RAPIDS a dangerous trip over the whirlpool, impressing with fearful foreboding all who saw the rapids seething ahead of them.

Just as the boat entered the swirling rapids, when tension was as tight as an overdrawn violin string, the boy's hat blew away. He was startled into excited alarm. It was the moment when Fear might have taken root. But the mother sensed the boy's suffering, and she immediately explained and made clear a perfectly natural situation. Her timely intelligent care dissolved the rising Fear, which might have been dangerous later on.

It is impossible to guard children from the dangers of life; *it is possible* to give them the instruction they need. It is not possible to prevent any Fear stimulus from rising. *But it is possible* by prompt intelligent guidance to dissolve and dissipate a child's Fears.

If education slants the child away from Fear, that is, if he is never frightened and from the first moment of his existence is given no reason to Fear, he will not be afraid in the presence of elemental struggles, natural phenomena — lightning, thunder, high winds and storms. For the child is born only with LATENT FEARS, with a *disposition to Fear* and not with SPECIFIC FEAR. His Fear must be called forth by specific circumstances. However he may always be *prepared to Fear*, attaching his Fear to what he considers his worst transgressions. The most potent Fear is the idea of eternal punish-

his sovereignty by discovering satisfactions within himself; in other words by narcissism. He is the center of his own narrow world.

In his being there is no feeling of personality. He speaks of himself as "IT" or in the third person. Great progress is made when the child discovers his Ego. It is for him the Birth of PERSONALITY.

The first great progress is from the impersonal to the personal.

In the first year or two of life, the child must not only learn the whole progress of mankind — he must also learn the evolution of the language, gradually enlarging his own vocabulary.

Children must learn to be alone, to play alone, to amuse themselves — to create. Whole volumes could be written of the creative genius of little children when the way is made open for them.

A little boy of seven designed and executed a series of "Place Cards" for his mother when she discovered at the last minute that she had forgotten to order them for her dinner party. It being Christmas week, the card showed Santa Claus in the foreground, with his pack on his back, a green young fir tree across his shoulder.

The child's physical learning to walk and to talk are symbolic expressions of adaptation. Manifestly he expresses after a pattern, the pattern of the one he holds most worthy, usually the mother. If she is patient, honest, truthful, sincere, he will incorporate these virtues within himself. The influence of school, church state, friends, and society are important; the mother's influence is paramount. On her rests the future of the child and the world. To be a mother is not only a

issues of our own culture. They root back into a dim and distant past. We of this day have the opportunity and the challenge to seek out the hidden causes of world disruption, and to do our own small parts in untangling the twisted threads. For the conflict of the individual is but an index to the struggle of the crowd.

There is an old saying, "Where there is a will, there is a way." This is only true when *ONE WILL* is leading. When one will counters another will, that is when two wills are in opposition, the individual or the nation is so disorganized by conflict that adjustment of any kind is difficult. Out of any sense of uncertain values grows a feeling of Fear.

Parents disappointed in their own achievements often desire children to fulfill part of their own ambitions. They constantly seek to whet the ambition of the child; he must always be "*THE FIRST*" in everything. He must be at the head of his class; he must lead all others.

There is value in mediocrity. Many nervous breakdowns in school are traceable to stupid desires of over-ambitious parents who seek to make "*SHINING MARKS*" of their children. Often they are just ordinary run-of-the-mill children after all.

Home criticism, sometimes unspoken censure, warps the child who has done nothing spectacular; who has not *skipped a grade* nor brought home a report card covered with "*A's*".

We think the two major mistakes in education are making children feel inferior, and unduly exciting their ambition. The aim of education should be, not to make people rich and successful. The goal — the aim — of real education should be to make the child happy. It should be so directed as to make a child self-reliant and assured, to give him a feeling of personality, neither

ment; it is the element of the UNKNOWN that frightens; once the UNKNOWN is KNOWN, and understood, the terror vanishes. Children often suffer bitterly for some supposed wrong. Few can comprehend the sorrows of little children.

If the mother seeking to understand her child would consider the factors and forces she knows to be in the child's ancestry, in combination with the instincts, emotions and motives which we know belong to mankind as a whole, she would have a rough sketch — a blueprint to be supplemented later by the factors of intelligence and the attributes of the child's intellectual character.

We know something about animals and plants because they have been carefully studied, but until recently the human child has been a mystery. Radio has had more scientific study put upon it in the last twenty years, than has been given to the first three years of infancy since time began.

In the child, as in the adult, there is a constant struggle between the Egos. The primitive ego does not measure up to the super-ego and the demands of the primitive ego cannot be satisfied. The child's ego struggle may be over any one of a number of things. It is only harmonious adjustment to his own environment that banishes the child's Fears.

Today the world is very unhappy. Almost everybody is unhappy. Individuals, groups and nations are engulfed in distress, distrust and unrest which really means that individuals and nations are overcome with Fear.

Fear is in great part provoked by education, but it also has origins further removed and more intimate. The causes are more far-reaching than the immediate

you must love everything; you must possess all the fine qualities." When the little child senses his own lack, his feeling of failure fills him with Fear.

It is not an easy task to be a child in the world of today, where civilization makes increasingly onerous demands. As social tendencies must be adapted to the demands of society. The laws of society must be accepted and enforced. However external acceptance, by Fear and force mean nothing. The child must understand the law, and accepting it make it his own. When he adjusts to the law of his own inner being, he dispels and conquers Fear.

Certainly it can be said that Americans are ambitious for their children. Regardless of class, creed or culture, the American wants *his* son to climb higher, than he himself has attained.

The church has always made a place for the child. He is baptized, consecrated, married and buried according to ritual. The schools are his part-time home, varying with his age, inclinations and various abilities. However as time passes, it becomes increasingly evident that children require more than formal training, whether religious or secular. That the spirit requires more room than the body; that the process for the child's spiritual emancipation must evolve.

Early the child must understand something of the physical world as well as the social and cultural world in which he finds himself. Since the child of today will be the citizen of tomorrow, there should develop along with his intellectual training, an emotional integration and resultant poise.

Individual and national responsibility demand intelligent consideration of early childhood with adequate training for adult adaptation.



self-abasement, nor self-conceit, to make him courageous and adaptable; in other words to make him happy.

The art of education is to lead the child to accept the standards and the demands of culture, without becoming stubborn and defiant; to make him a social being; to inculcate patience; to teach him how to live. He must learn that the acclamation of the crowd is not satisfying recognition; that work, for work's sake and the joy of creation is sufficient recompense; that often, very tardily, recognition does come to the one who can patiently work and wait.

One must learn to HOLD ON, and to LIVE ON; to never give up, but to work and hope.

Parents should be as unemotional as possible in dealing with their children. Parental affection, when it is of the right sort, undoubtedly fosters the child's development. The affection of parents gives children a sense of safety and security in this dangerous world.

A happy child accommodates himself to his environment. He is not warped by envy, nor by jealousy, nor by Fear.

Through faulty education parents often give the child an early goal of ambition, whipping THE WILL TO POWER. This in the end may destroy courage, when the goal is too high and too far removed. On the other hand parents who are timid and fearful, pass over to their children the Fear of facing reality. Stern, unsympathetic parents create in the child a bad conscience, a sense of guilt which breeds Fear.

There is always danger of erecting too-high ideals. The parents' first commandment to the child imposes "Goodness". "You must be good; you must be careful;

Without proper guidance, at the critical time, it is more than probable that Billy would have been added to the list of delinquents, headed for state supervision, or perhaps the electric chair.

Reference has previously been made to the mistakes made by parents, when they picture themselves as perfect patterns in their own childhood. Parents after all are only human beings. If they would put themselves on the child's footing, explaining that we are all much alike, and given to mistakes, they would do much to dissolve and dissipate the child's Fears. For the child's small errors are not important for life. They only become important, when magnified and repressed.

The parent who pictures himself as a perfect God to his child, paves the way for disillusion and suffering, when the child discovers that he is only as other men.

We used to say, "Hitch your wagon to a star." Experience has forced the conclusion that one of the gravest errors is to erect too high ideals in the ego of the child — to blame him severely — to admonish too much.

It is better to foster self-respect that comes from true self-evaluation; it is well that he honestly appraise himself, as he learns how to live.

A great teacher has said; "Time heals many wounds, but never closes the first, nor does the heart ever completely recover when childhood was without love."

God gives us another opportunity every day of our lives, yet like little children we tremble at every shadow. We are those once fearful, timid children, who have grown into frightened adults.

Our personal Fears have grown into NATIONAL FEARS, while they in turn have become INTERNATIONAL TERROR.

Billy is a vivid example of shifting conditions in the home, as reflected in neurotic childhood.

Billy was less than five, when he was brought to a home for problem children. Before that time he had been in several schools and had been dismissed as perfectly incorrigible and unmanageable.

Billy was a seething pool of hate and Fear.

The mother, a well balanced woman, with certain business ability had tried to carry on her home, maintaining her family by running a hat shop, in a distant part of the city. The father, a drunken, disappointed, embittered man, shouldered none of the burden, but wreaked his vengeance on the innocent child.

Reeling in drunk in the middle of the night, he would wake Billy from a sound sleep, dress him in his street clothes, and carry him off to the horror of the mother, who was helpless to prevent such indignity.

Among his father's dissolute associates, Billy witnessed many sights and heard many sounds unsuited to childish eyes and ears. This tragic experience stamped its impress on the little lad.

He had, too, an overmastering interest in fire, which eventually he was permitted to live out.

On his first day in the school dining room, Billy attacked the other children with his table knife, declaring that he "would kill them all." Like a little boat in a storm-tossed sea, he was hurled about by the gusts of his own anger, hate and Fear.

During the first week, when for the first time in his life, he lived under conditions of friendly, understanding interest, Billy showed the evidence of humanizing influence. It was a slow process, yet in a few months, he was developing towards normal, healthful childhood.

## X

## FEAR IN LITERATURE

The primitive emotions constitute the very backbone of literature. There is more sound emotional psychology in Ibsen, George Eliott, Browning, Victor Hugo, Edgar Allen Poe, in fact, whatever great expression is, than in all the combined psychological textbooks.

In the Jewish Old Testament, the book of divine justice, there are men, things and sayings on such an immense scale, that Greek and Indian literature have nothing to compare with it.

In these stupendous tales of what man formerly was, we read the story of his "becoming" for through FEAR and REVERENCE he became what he was. In the symphony of life, Fear was the dominant note. Fear was the theme which gave direction to all thought before the New Testament, the book of Grace, tempered the rhythm with love. Solomon, the great poet-musician sang of FEAR. "Fear God and eschew evil;" "The Fear of the Lord is the beginning of wisdom;" "The FEAR of the Lord came upon them;" and Job in his agony cried out "The Thing that I Feared has come upon me."

It would be interesting to digress into metaphysical realms to examine the result of the Fear thought.

Are THOUGHTS — THINGS?

Can THOUGHT BE MATERIALIZED into concrete objects?

"As a man Thinketh" — is he so?

Old Lord Salisbury once said; "Be just and you will  
FEAR NOTHING."

Little children who are never scolded, whose little hearts are free from anger and hate, kneel at night at the knee of the one they love best, asking angels to guard their bed. So the grown-up child, in all the emergencies of a chaotic cataclysm can create a thought current, passing into the inner experience of those he contacts, and reaching out into space, and in to the real self, strengthen his own soul.

It has been said that happiness is only divided from sorrow by a lofty, courageous view of life. For the indispensable quality for living is "COURAGE," a citadel of INNER STRENGTH.

istence of anything to Fear; indeed to deny all material existence.

Yet when some special enemy is to be met within their own experience, they may establish a personal sending-station, from which is radioed "FEAR THOUGHTS" designed to strike terror and work the undoing of the opposition.

Modern education, like ritualistic creed, is built on FEAR. As schools and churches are one in the belief that the child is born in sin, we cannot expect the fathers and mothers to disagree with such authorities.

A.S. Neill says; The Church says, "If you sin, you shall be punished hereafter;"

The parent says; "If you do that again, I shall use my slipper." "Both strive to elevate by introducing Fear, and" continues Mr. Neill, "My work is with problem children who have been educated in goodness, through FEAR OF THE CANE, or of THE LORD."

Education through Fear has been a part of the curricula of the ages.

Arthur J. Cronin, the English novelist, has written the story of a girl so filled with Fear of her father, that she could not go on living. In this story, "The Hatter's Castle," a girl of twelve is expected by her father to win a prize in school. She fails to win the prize — possibly influenced by her own Fear of failing — and then she so Fears her father's wrath, she commits suicide.

Possibly the most outstanding fictional presentation of a childish Fear is an auto-biographical study called "The Locomotive God," by William Ellery Leonard. This is an intimate revealing recital in which the author subjects himself to a minute psychological self

"When man knows that he can manifest only that which is IN himself, his creation becomes merely recognition."

"Truth is static and therefore can never change; it is only our knowledge of Truth that changes."

If our thinking makes and unmakes the states and conditions of life, it would seem that Job was the author of the disasters promoted by his own Fears.

Nietzsche speaks of the ladder of religious cruelty with its three rounds of sacrifices, which IN FEAR, men make to placate an angry and jealous God.

As the Gulf Stream tempers waters far removed from its immediate contact, so Fear has flowed in a continuous stream through the ages, coloring the lives of all peoples.

The compelling theme of many of the new cults and "ISMS" is FEAR. How to overcome FEAR. How to live in harmonious adjustment *with* men and things, which means how to banish FEAR OF MEN AND THINGS. For Fear is an integral part of life today, even as it was in the life of the primitive. The objects are different.

Today, Fear of poverty, of disease, of sickness, of old age, of competition, of falling money values, of dependence on others, the Fear of the loss of love, the Fear of the loss of loved ones, changing world conditions, unstable values and wavering governments, ramify into the very core of being.

And into the heart of things, the "Isms" seek to enter, with guidance and help.

Some leaders having no reasonable explanation for the Fear reaction, and not knowing what to do about it, find it easiest to abandon all reason *for* explanation. It is simpler they think to deny all Fear, and the ex-

being forced to do evil — the Fear of being dragged back into Fagan's net, to do the will of his gang. It is a story of cruel FEAR.

The Fear of the loss of gold is personified to the world in Silas Marner.

While George Eliot created Silas Marner a creature of weakness and miserly selfishness, she finally developed him to the overflowing of human love and tenderness in his adoration of the golden-haired foundling.

Ibsen was the first to audibly ask questions concerning the complexities of Norwegian intrinsic characteristics.

While Bjornson was writing of the intimate life of the people, as reflected in their daily interests and occupations, Ibsen was digging down into the very foundations of their existence and demanding to know WHY?

It is significant that Ibsen answered none of the questions he raised. It is equally noteworthy that his investigations were made in the light of modern world problems. The withering effects of the Fear of the transmission of disease, the Fear of social ostracism and the divorce tangle, the religious prohibitions magnifying the enormity of abortion; the Fear of life and the Fear of death; suicide as the solving of all Fear problems — these questions he asked of a thinking world. The world read and pondered. England and America opened the doors of the legitimate stage, that upon its boards might be offered to all the people, the creations of Ibsen's fertile genius.

Oscar Wilde wrote into "The Picture of Dorian Grey," the echo of a Fear that will never die — the Fear of oneself.



examination. The phobias that beset him today in his manhood, are traced back to an experience of his early childhood, when he was terrified by an onrushing locomotive, that seemed to be bearing down upon him.

The story is a pitiful recital of the turmoil and conflict in the UNCONSCIOUS MIND of a man, abnormally sensitive from childhood.

Charles Reade, first had the courage to bring to the light of day, the monstrous iniquities of the English Educational System. In fictitious form, he spread the story on the pages of "The Cricket on the Hearth."

The haunting Fear of poverty hung like a pall in Dickens' time. This he translated in his *Oliver Twist*, *Barnaby Rudge* and *Nicholas Nickleby*.

In *Oliver Twist*, we see a little lad struggling with both Fear of poverty, and the Fear of men.

For Little Oliver was born in a workhouse, was apprenticed to a chimney sweep when he was nine, and then flogged and beaten when he said he was hungry. Too frightened to speak, he suffered his ill treatment. Being so small and weak and unprofitable a laborer, it was once determined to send him to sea. But later on, working for an undertaker, he was made to sleep among the coffins and fed on the scraps saved for the dogs.

Later on he ran away, falling in with Fagan the thief, who tried to make him steal, and did succeed in making him *appear to be a thief*. But his arrest was stopped by a kindly man who believed him to be an honest lad. Emissaries of Fagan found him again and again, seeking to train him in thievery.

The story is full of grim sordid poverty, and the horror of a child's Fears. Hunger, cold, mistreatment, hard work, were as nothing to him, as was the Fear of

floor. From the tiny pieces of cut canvas, the clear honest eyes, and the curved lips of the beautiful boy, still smiled in the frank joy of happy living, but the soul of the man, from the dead cold body, wore the leer of Fear and hatred, he had projected upon his youthful self.

I pause to ask, "Are thoughts things?"

Dostoevski on the very first page of his "Crime and Punishment" encourages Raskolnikoff to say; "I should like to know what people Fear most;" and then quite in line with psychological thinking, Raskolnikoff replies to his own question; "Whatever is contrary to their usual habits, I should imagine."

Perhaps no author is better able to mirror Fear than Dostoevski in whose own life it played a major role. Following his student hero, Raskolnikoff, through all the vagaries of his irresponsibilities, his loss of money, position, health, ambition, incentive, self-respect — we constantly tie back to the author for autobiographical confirmation. And the authority with which he speaks is evident. We believe the knowledge lies within himself.

His hero after a murder, the benefits of which he does not appropriate, is not connected in any way in the public or civil mind. He could have gone scot free; he might have remained where he was or gone to distant parts. His doings were of no interest to anyone.

But the insidious microbe of FEAR had entered into his being. At every turn in the street he feared detection. With every uttered word he feared the revelation of his secret. With the skill of a master the story unfolds the mental anguish, the pain past telling, the human agony of the struggle with Fear.

The little Fear, at first no bigger than a man's hand,

Dorian Grey, young, charming, debonnair, the flower of English youth and sterling worth — Dorian Grey, the original of the picture, a likeness perfect, and yet not perfect enough to reflect the fineness of the original.

And then the Dorian Grey of the later years, slowly disintegrating by debauchery, shame and crime. A body preserved in lovely contour; a soul too hideous for human eyes to see.

And the real Dorian Grey, from the profound depths of his eternal despair, saw in the picture of the gallant youth, all the degradation of his mature years. Day by day the picture changed its sinister significance. Day by day, the picture reflected back to him, the depths of his own damnation. He banished the picture to an unused room; but night after night when returning from a mission of crime, he crept close to it, and uncovering its hidden meanings, gazed upon himself.

Finally his Fear of the foul thing, overcame every other emotion. He resolved that it could not be; it should not live.

Fear and desire struggled together, but Fear won. The Fear of the horrible thing he saw before his eyes. For to the diseased fancy of the original, the picture had slowly taken on day by day, all the changes of Dorian Grey's own soul.

There was strength enough remaining for one resolve; he would murder it at any cost.

Gradually he summoned his forces as a general amasses his army and then in a hurricane of Fear and rage and unfulfilled desire, he fell upon the thing and slashed it to pieces. The maids found them together the next morning, both broken bits, lying dead on the

dren are born. The first two are twins, perfect in body, but quite lacking in brain. As the years pass, two other children arrive. Each time the parents fondly hope for the normal healthy child, who will later on, carry on for them the tasks of the farm. Each time disappointment overtakes them.

Fear is born in the mother's heart, Fear of the unknown forces. Has heredity affected her children? Is the strain in herself or in her husband? Is she to go on bearing idiots? What is the future for them all? And day by day, Fear waxes big, until she fears the husband; then reason totters; she kills the man and escapes to her mother, scarcely conscious of her deed.

The mother is a woman of affairs with a tiny auberge on the coast. She received her distraught daughter with sympathy, sending away her customers that she might understand and comfort her. Yet when the mother realized the enormity of the crime, she turned in fury upon her daughter, driving her from the shelter.

Graphically the pictures grow. The woman's escape to the beach; her agony of Fear, as her feet are entangled with the seaweed left by the receding tide; her mad efforts to reach the rocks from which she slides into the slippery blackness; her falls and plunges; her utter despair when she knows that the tide is coming in.

And then by almost superhuman strength having reached a point of safety, overcome by the Fear of all the unknown future, she plunges into the foaming sea.

Many of the negroes of the southern states are filled with Fear and the lore of fearful superstitions. Much of this is reflected in the writings of southern authors, who use the most trivial every-day things as objects of dread and Fear.

growing in might and power until it enveloped his world and submerged him. Through it all, we perceive the awful sense of impending doom. It leaves us with the feeling that only by detachment from things, people and events, can one go on living. It brings us face to face with FEAR as the basis of the transgressions from religious dogma — Fear of human beings, collectively and individually; Fear of the social order.

It is such Fears which lead to maladjustments, preventing orientation to life. For Fear causes withdrawal within one's self, a condition tending to neuroses.

Nietzsche in discussing the condition of society says; "All those instincts are already active, which are latterly distinguished by honorable names as virtues. A sympathetic action, for instance, is neither called good nor bad, moral or unmoral in the best period of the Romans. After all, "love to neighbor" is always a secondary matter, partly conventional, and arbitrarily manifested in relation to our "FEAR of our neighbor." After the fabric of society seems on the whole established and secured against external dangers, it is this FEAR of our neighbor which again creates new perspectives of moral valuation.

In her gripping tale "The Favorite Pupil," Marie Ebner Eschenbach describes the child of an unhappy marriage, who is compelled by his father to become a model student. He is made to study endlessly. His father checks every grade he receives. One day the boy failed, and driven by disgust and Fear of his father, he drowned himself.

Joseph Conrad in his story of "THE IDIOTS" painted a picture of Fear in all its rawness.

The scene is laid on a prosperous farm in Brittany, close by the seacoast. To the young couple four chil-

and suspense and anguish, these are the notes sounded by the master technician of Fear literature.

"Pluto, the Black Cat," the wild and yet most homely narrative — an ordinary succession of natural causes and effects, so madly intertwined with Fear, one reads aghast. That a lover of animals, a friend of birds and beasts could be transformed into a fiend, a fiend who cut out their eyes, and then hung the cats to a tree; who ever after saw the apparition. And then another cat — a cat with a small white spot, which finally increased in size and assumed the shape of the gallows.

And the feeling that a brute beast could work out for a man, fashioned in the image of the HIGH GOD such wretched and insufferable woe; dreams of unutterable Fear to which the feeble remnant of the good within the man succumbed, until one day, when his wife went with him to the cellar, on some household errand, he struck her a blow on the head and she fell dead without a groan.

The body walled up in the chimney, as the monks of the Middle Ages are said to have walled up their victims, seemed to preclude any detection. Through the days of investigation the murderer was calm and unembarrassed. Indeed after a while the glee in his heart became too strong to be restrained. Boasting of the solid construction of his house, through the mere frenzy of bravado, he struck heavily on the portion of the brickwork, behind which stood the body of his wife.

This was answered by a cry muffled and broken, as though it came from the tomb — a long inhuman scream and shriek of terror. The party of investigators stood as if petrified — through the extremity of awe and

The taboos of ancient primitives live again in old beliefs of "bad luck" and misfortune.

A black cat which crosses one's path will bring death and disaster; to walk under a ladder invites dissolution. One must not be married in green nor on a rainy day. One should never remove the wedding ring after it is placed on the finger; it was placed there in love which will be broken when it is withdrawn. One must not open an umbrella in the house; thirteen is always unlucky. And this fantastic belief about thirteen has so inoculated American life, many hotels break the sequence in numbering on their floors, omitting the thirteen, since some guests would not occupy a room of that number. And some hotels do not use thirteen as a floor number, substituting twelve and a half, or omitting it altogether.

It is bad luck to break a mirror; there will follow seven disastrous years; it is bad luck to meet a funeral; and certainly no one would take the risk of crossing over the street, *between the carriages*.

From Job to William Faulkner, Fear is played upon and capitalized.

We sense it in the Uncle Remus Tales of Joel Chandler Harris, in the lovely lyrics of Irwin Russell, in Harriet Beecher Stowe's "Uncle Tom's Cabin."

It is possible that no author has ever polished Fear until like a gleaming steel it cuts into the very marrow of consciousness as did Edgar Allen Poe, in his tales of mystery.

"The Fall of the House of Usher," gives one an iciness, a sinking, a sickening of the heart, an unredeemed dreariness goaded by the imagination of terror — a torture of FEAR; mystery insoluble, thrilling dread

Excessive fatigue kept him prostrate; the prisoner slept where he lay. On awakening he found beside him bread and water, which he ate and drank with avidity — too much exhausted to wonder how it came. Then he realized that his chin rested on the floor of the prison, while the upper part of his face touched nothing. He had fallen at the very brink of a circular pit. Groping about the masonry, just below the margin he dislodged a small fragment, and let it fall into the abyss, listening for many seconds to the reverberations as it dashed against the side of the chasm.

Shaking in every limb, the prisoner crept back to the wall, remembering all he had read of the terrible pits, in which *sudden* extinction of life was no part of the plan. And then again, the pitcher of water and bread; and then a consuming burning thirst.

Later, as the prisoner cast his eyes upward, he saw an amazing sight. Lying full length on a low framework of wood, what had before seemed to him walls of masonry — now appeared to be metallic plates, rudely daubed with hideous menacing figures. The ceiling, thirty or forty feet overhead, was much as the sidewalls. On one of its panels was painted the figure of TIME, as he is commonly represented, except that instead of a scythe he held a huge pendulum such as is seen in antique clocks.

The pendulum was in motion; its motion was brief and slow, but gradually increased to greater velocity. It descended too, forming a crescent of glittering steel about a foot in length from horn to horn, the horns turning upward, while the under edge was keen like a razor blade. It was appended to a heavy weight of brass which hissed as it swung through the air.

The prisoner found himself securely bound; only his



anguish; then as one man they began to tear down the chimney. The wife's body, already greatly decayed and clotted with blood, stood within, and on her head sat the hideous cat with its one gleaming eye and the gallows mark of white. The cat had been walled up with the corpse.

Perhaps the most exaggerated fancies of Fear and terror ever written in all literature is Poe's story of "The Pit and The Pendulum." It is a story of the Spanish Inquisition.

The prisoner, sick unto death and under the dread sentence of death, lay on a cot in a narrow dungeon. For a few moments of delirious horror, he saw the swaying, almost imperceptible moving of the soft draperies which enveloped the walls of the apartment. Then the vision fell on the seven tall candles upon the table, seeming at first like slender rescuing angels; then becoming meaningless spectres.

The prisoner swooned; but all of consciousness was not lost. In the deepest slumber, in delirium, in the swoon — even in death itself, he knew *all* was not lost. Suddenly there came motion and sound — then a pause, and then again and again — sound, motion, and touch.

The prisoner had not yet opened his eyes. When he did, he was encompassed by the blackness of eternal night. He rose and tried to move cautiously forward, eyes straining from their sockets. All was blackness and vacancy; then into recollection crowded a thousand vague rumors of the horrors of Toledo. At length the prisoner touched a solid obstruction, a wall of stone masonry, very smooth, slimy and cold. Stepping with distrust, he tried to ascertain the dimensions of the dungeon, and so stumbled and fell.

Excessive fatigue kept him prostrate; the prisoner slept where he lay. On awakening he found beside him bread and water, which he ate and drank with avidity — too much exhausted to wonder how it came. Then he realized that his chin rested on the floor of the prison, while the upper part of his face touched nothing. He had fallen at the very brink of a circular pit. Groping about the masonry, just below the margin he dislodged a small fragment, and let it fall into the abyss, listening for many seconds to the reverberations as it dashed against the side of the chasm.

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The prisoner found himself securely bound; only his

left arm free, that by great effort he might reach a dish of salted food, now run over by giant rats. There were long, long hours of horror, more than mortal, during which the oscillating steel, inch by inch and line by line descended. The odor of the steel forced itself into his nostrils; he wearied Heaven with his prayers; and then a sudden calm; he lay smiling at the glittering death, even as a child smiles at some bauble.

The vibration of the pendulum was at right angles to the prisoner's length; he knew it was designed to cross the region of his heart. The walls of the prison began to shift until the room became a seething mass of heated metal plates, slowly moving together to force the prisoner into the pit. The walls pressed resistlessly on — the agony of his soul found release in one long scream of despair.

He tottered on the brink of the pit — and then sounds of trumpets — a harsh grating as of many thunders. The fiery walls rushed back. An outstretched arm caught and sustained him, as he fell fainting into the abyss. It was that of General La-Salle. The French Army had entered TOLEDO. THE INQUISITION WAS AT AN END. The prisoner was saved by the mercy of France.

## XI

## THE FEAR MOTIVE IN LITERATURE FOR CHILDREN

Since the beginning of time, many stories have been written for children, most of them fairy stories, recounting marvellous feats of skill and daring in which the hero strives valiantly to prove his worthiness to win the princess, until after enduring unbelievable hardships, he finally vanquishes his foes, marries the princess and "they live happily ever after."

Even in this comparatively mild form, the fairy story is not harmless; it whets the child's imagination filling his thoughts with unattainable fancies, not conducive to ideal development.

But the fairy story seldom paints a harmless picture. It usually delights in bloody and cruel themes, centering about giants who cut off heads, animals which are cut open, people who are crushed by huge stones, or submerged in boiling oil, or wolves that consume people.

In other words, many of the fairy stories create Fear in the child, and are rivalled in their dreadful influence only by those Bible stories, which also fill the child with Fear. If God is to be spoken of to a little child, he should be pictured as a God of Love, always protecting and caring for the little ones.

From the memories of a remote childhood, we all remember the story of Abraham, who was commanded to burn his only son, Isaac. How he made all prepara-

tions to carry out this instruction; how he tied the lad, built the fire and was just ready to put the boy in the flames when his hand was stayed by still another command. And the stark horror told of the little boy Joseph, who was thrown into a pit and supposedly left to die.

These cruel and bloodthirsty themes promote in young children a tendency to sadism reflected in their own sadistic attitudes to helpless animals. When a tale of torture presents to the child mind a pattern of torture, he immediately translates his sadistic tendencies into cruel deeds to those smaller and weaker than himself.

It is to La Fontaine's lasting credit that he wrote his fables without exploiting the Fear motive. Few have ever shown a clearer understanding of the psychology of action, cause and effect, than did La Fontaine, when he gave his animals human attributes; and we agree with him when he says; "A fig for pleasure that can be blighted by Fear."

Grimm Brothers, trained educators as they were, did not hesitate to use the Fear motive in their appeal to children. Their fairy stories abound in cruelty, duplicity, murder and death. They are full of Fear, and project this Fear onto youthful readers.

In closing the story of "The Twelve Brothers" and their wonderful adventures, we are told; "The wicked old mother-in-law was taken before the judge and tried, and he condemned her to be put in a vat of boiling oil, in which there were poisonous snakes, and so she died a miserable death." It isn't a pretty picture to paint for an imaginative child, whose own grandmother would very possibly identify with "The wicked

old mother-in-law"; nor would it tend to lessen his natural Fears.

Equally dangerous to the child, is the story of Bear-skin, who "drowned herself in a well, while the other hung herself upon a tree."

The animal motive is also used with the Fear objective. In the story of the visit which Chanticleer and Partler paid to Mr. Korbes, the youthful reader learns that "The mill-stone fell down upon his head and killed him on the spot."

Possibly even worse than the fairy story, is the ghost story in its various Fear inspiring aspects. Children are sometimes frightened until they cannot sleep with stories of "raw head and bloody bones"; of goblins, shadows, spirits and the like. Superstitions in the southern part of the United States, voice many of these old Fears, so terrifying to children. Much malignant influence is placed in the black cat. From servants or ignorant neighbors, children learn to Fear these stories, yet possibly trembling with delicious joy, as they know they are afraid.

The black cat myth has gained such credence not only among children, but also among many adults, who believe it to be a sure harbinger of death. Grown men will run for blocks to keep a black cat from crossing their paths. Children naturally sense this adult Fear, which adds terror to their own.

And then the goblins appear in rhyme and story to offer another element of mystery and dread. One of the least harmful of the goblin rhymes is James Whitcomb Riley's "The Goblin's git you ef you don't watch out;" the story telling how a little orphan girl went to a family to help with the housework, and look after

the children, whom she held in a frozen terror with her tales of what the goblins would do.

Even more Fear inspiring is the story of Grimm's "GOOSE-GIRL" who was "thrown into a cask, stuck round with sharp nails, with two horses attached to the cask, to drag it from street to street until she was dead." And the story of the forbidden room, where "all the doors were locked, so that no one might escape, and then the house set on fire and the wizard and all his companions were burned to death."

It is the infantile Fear, arising from such dramatic stimuli, which in the light of mature rationalization fix themselves on some other object, later appearing as an adult phobia.

Stories like "Little Red Riding Hood," make sinister and lasting impressions on children. The terror attending the little girl going alone through the woods, to later enter her grandmother's home, feeling that there was something strange and different about her grandmother, and the long conversation, growing in nervous tension, until the supposed grandmother disclosed herself as the wolf who proceeded to eat Little Red Riding Hood.

And the story of the wicked fox who swallowed all the baby animals when their mother was away. But on her return, she caught the sly fox, cut him open, releasing all her babies that he had eaten.

Such Fear stimuli promote the conditions which Elizabeth Goldsmith describes in her "Emotional Problems of Children." She tells of Barbara, who only occasionally showed gleams of hostility toward the baby. During several days she consciously tried to show great delight and fondness. At this time she

complained of Fear dreams. The dream material had to do with a "Saber-toothed tiger" who was attacking her and her parents. The content used as the material for the dream, was the story of the "Cave Twins" by Dow, which is used for early history material in schools. The Fear element in the story is very slight, as the Saber-Toothed Tiger is described more as a magnificent animal of interest to children and adults, than as a Fear inspiring factor.

The day following the Fear dream, in which Barbara woke up in terror, she was playing with the baby, smiling and coddling the baby, and occasionally remarking to her mother how cunning she was, when suddenly she said to the baby, "HULLO, you sweet darling." Then, grinding her teeth; "You little saber-toothed tiger!" uttered with a fierce inflection, which showed the emotional conflict engendered by the coming of the new baby.

Not only are animals pictured as frightful to children; men also are described as dangerous. Most of us have cringed at the story of Theseus and Procrustes, who had a bed, the hospitality of which was offered to all travellers. If the guest happened to be too short, he was stretched until he was made to fit the length, while if he were too long, his legs were cut off to the correct length for the bed.

Compulsion with a conscious Fear content is used by A.A. Milne, in his poem "When we were very young." The compulsions are closely allied to obsessions; they are persistent repetitious acts, very common, familiar to most people, and often quite harmless both to the individual and to society.



## LINES AND SQUARES

Whenever I walk in a London street,  
I'm ever so careful to watch my feet;  
And I keep in the squares,  
And the masses of bears  
Who wait at the corner, all ready to eat  
The sillies who tread on the lines of the  
street,  
Go back to their lairs.  
And I say to them, "Bears  
Just look how I'm walking *in* all the squares!"  
And the little bears growl to each other, "He's  
mine  
As soon as he's silly and steps on a line."  
And some of the bigger bears try to pretend  
That they come round the corner to look for a  
friend,  
And they try to pretend that nobody cares  
Whether you walk on the *lines* or *squares*.  
But only the sillies believe their talk  
It's ever so 'portant how you walk;  
And it's ever so jolly to call out, "Bears  
Just watch me walking *in* all the squares."

A child listens to a good fairy tale with breathless interest. In imagination, he is present at the scene of action, he relives the emotions of his heroes, he loves and hates, hopes and fears with them. The fairy tale encourages rapid and varied change of the image content. The child's understanding and translation are peculiarly individual to himself.

The Prince with the "wishable thoughts" said to the bad cook. "You shall become a black poodle, with a

gold chain round your neck; you shall eat glowing coals till the flames leap from your throat." And when he had spoken these words, the old man *was* changed to a poodle, and had a gold chain round his neck, and the cooks had to fetch live coals for him to eat, so that the flames leapt from his throat."

The Fear content of such a story will be differently appropriated by young children, according to their sensibilities, and potential reaction to Fear. That is, the same story affects each child differently.

A sadistic tendency is a natural development, and adult phobia may result from the infantile Fear thus engendered.

It is interesting to note here that the two books which make the greatest impressions on children's minds are the Bible and the fairy stories. This is evidenced by the associations which develop during analysis. As patients are usually neurotics, it is possible in this way to secure a clear chain of evidence tracing the adult phobia, back to the infantile Fear.

Andersen sometimes succeeds in making his Fear motive, but the Fear content is very evident in many of the fairy tales, making a deep impress on the imagination of the child.

In the story of "The Bronze Bear," when Felicita is asked what she is doing to the child, she replied; "The child is my own, and I can murder him if I like to." This sense of possession is unhappily evident among parents today. It is difficult for many to understand that they do not *own* their children, who are theirs for guidance and direction, rather than for domination and control.

Almost as terrifying as "The Bronze Bear" story is that of "The Travelling Companion," where an ogre

was seized by his long black beard, and before he had time to look around, his head was cut off, close to his shoulders, with a big sharp sword.

Then, there is the story of the winds. The North Wind says; "I have to be harsh, if I am to keep my boys under control. But I can do it, although they are a stiff-necked lot. They are just as frightened of those four sacks hanging on the wall, as you used to be of the cane behind the looking glass. I can double the boys up, and then they have to go into the bag. The harpoons were plunged into the walruses' breasts, and the streaming blood spurted out of them like phantoms over the ice." To which pleasing picture, the South Wind answered; "You should have seen how despondently the dromedaries stood, and the merchant drew his caftan over his head. Now they are buried, and there is a pyramid of sand over them all. When I blow it away sometime, the sun will bleach their bones."

But the story of the winds is no more terrifying to a child, than "The death of the Laplander," told in graphic words, expressing the Fear of the man's children as they realized that their father was dying. The story tells how "a hundred paces away, under a tent of skins, lay a sick man; life was still coursing in his veins, yet he was to die. He knew it himself, and those standing around him knew it too, so much so that his wife, was already sewing up the skin robe around him, that she might not have to touch the dead man later. She asked him; "Will you be buried on the Fells, in the hard snow, or would you rather be sunk in the sea?" The children howled and tore away the tightened skin from the window, so that the dying man might be borne down to the sea, the swell-

ing ocean, which gave him food in life, and now in death, a resting place. His headstone was the floating iceberg which changes from day to day.

In many of the stories, demons, hobgoblins, sprites abound in horrifying actions. In the "Snow Queen," one is described as "a very wicked hobgoblin, one of the very worst kind. Indeed he was a real demon."

In "Tales from Far Away," the story is told of little MARYA, who "was full of Fears." Marya's mother had died, and her father had married a cruel step-mother, who wished to get Marya out of her way. So she sent her on an errand through the woods, to borrow a needle and thread from Baba Yaga, a wicked old witch who lived in a little hut which spun around on one leg. Little Marya did not dare disobey, although she was "full of Fears" and the story goes on to describe all of her Fear of the encounter with the witch, and how she finally escaped from her, aided by the cat, and how the witch pursued her, until she was finally caught in the briars.

But little Marya was befriended by a kindly woodsman who took her safely to his home, and after she grew older, married her. The Fear element is sustained through the whole story, which graphically pictures the terror of a little girl among those who are unfriendly and unkind.

An even more repulsive family situation is told in the story of "Great Claus and Little Claus."

Great Claus killed his mother, with an axe, thinking she was Little Claus. Little Claus, dressed his old grandmother in her Sunday best, borrowed his neighbor's cart, setting her on the back seat so that she would not fall out, when the cart moved. Little Claus stopped at a big inn, and went in to ask for a glass of

mead for his grandmother. The innkeeper took the drink out himself, and when the dead woman did not reply to his offer, he not knowing that she was dead, got angry. He threw the glass of mead in her face, so that the mead ran all over her; she fell backward out of the cart, for she had only been stuck up, and not tied in.

Little Claus shouted; "You have killed my grandmother; there is a great hole in her forehead."

"O! what a misfortune," exclaimed the innkeeper; "That is the result of my fiery temper. I will give you a bushel of money and bury your grandmother, as if she had been my own, if you will only say nothing about it, or else they will chop off my head."

Great Claus seeing Little Claus asked; "Where did you get all that money?" And Little Claus replied. "It was my grandmother you killed. I have sold her and got a bushel of money for her."

"That was good pay indeed," said Great Claus.

He hurried home, took an axe, and killed his own old grandmother.

Such sadistic scenes are not conducive to normal adjustment to life. Neuroses may develop along many lines, resulting in withdrawal from the social body and perhaps in scorn of marriage.

In the story of "The Little Red Shoes," there is an account of a little girl who "confessed her sins;" then the executioner chopped off her feet with the red shoes, but the shoes danced away with the little feet *right into the depths of the forest.*"

It is upon such unreal and bloodthirsty scenes the minds of our young children are fed. Mothers who would not think of putting adulterated food into the bodies of their children, very happily fill their minds

with poison which may color their whole lives. Such mothers do not recognize the far reaching influence which the Fear content has over the imagination of a young child. At best they cannot develop the gentle qualities upon which a flowering personality and an expanding culture must depend.

As the cultivation and direction of imagination is a part of education, so the literature without Fear is a necessary component of the mental equipment of the child who is to live without Fear.

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which he floated, until someone came and emptied out the milk, on which he rode to safety.

The timid, discouraged frog was found dead in the bottom of the churn.

My frog story is not new. I have told it dozens of times in inspiring hope and courage in those cringing with Fear. The frog who made his own butter-ball, which carried him to safety and success, is much like the man of whom Edgar Guest writes. The man who was told *that it couldn't be done*, so — "HE WENT RIGHT OUT AND HE DID IT."

He reminds one of Marie Dressler who tried for eleven years to retrieve her lost position, but who held on until success finally crowned her efforts, with even greater success than she had known before.

"DON'T EVER GIVE UP," she counselled. "YOU'RE FOOLISH IF YOU DO. FOR THE MOST GLORIOUS THINGS CAN HAPPEN — AND MOST LIKELY WILL, IF YOU JUST HOLD ON AND EXPECT THEM."

Frog and woman said about the same thing, in different language, but with similar results.

So says the little seed, buried deep beneath the soil; so says the tender fruit, pushing out between the foliage; so says the little child until hampered by his elders. "I BELIEVE I CAN. — I BELIEVE."

No one ever saw a chicken starve to death. The chicken knows she is self sufficient. She just gets out and scratches. If you are thinking you might not want to eat what the chickens picks up, remember that what you eat, and what the chicken eats, come from the same source.

Man's real nourishment comes from the sun. Little wonder that in the dawn of history, man worshipped the sun. Food is only a medium. The scientist, NIKOLA



## XII

## THE CURE

One day, a long time ago, two frogs fell into a churn about half-full of sour milk. The frogs were not very large, the milk was deep; it was a long way to the top of the churn, which for them meant freedom and safety.

They talked over their plight, considering the possibilities of escape. Frog number one said, they could never in the world get out of that churn — they were bound to drown in the milk; they were too small and the obstacles too great for them ever to escape. They might just as well give up at once and sink to their doom.

The other frog was made of sterner stuff. He counselled continued effort. He said things always came out right on the end, if you tried long enough and hard enough. He said the emergency was not important. It was the personal attitude that counted. He argued that it didn't really matter what happened to one. It was only how you met your difficulties, that really counted.

He warned that faith, hope and courage, were the only means to final safety, adding that he would never give up, as long as there was a breath of life in his frog body. And in his enthusiasm, he kicked and struggled and kicked again. His environment was responsive to his efforts. His kicking churned up the butter from the milk, which formed into a butter-ball, on

and another, which the clock meets fearlessly and courageously, knowing that all it need do, is to perform its own clock duty of each immediate minute.

We too, are just tools, meant to be of use, or we shouldn't be alive. As long as we serve — we are safe.

Life is a great adventure. New vistas open up opportunities; we may meet them or evade them. It all depends on the self.

Duse, the great Italian actress, when asked by her little girl; "What is Life?" replied, "LIFE IS THE TEST OF COURAGE." I might add, it is also the measure of Faith.

Life is indestructible. Great personalities, recognizing that fact, do not Fear. Goethe's philosophy was to "submit to what is unavoidable; banish the impossible from your mind, and look around for some new object of interest in your life."

In other words, a mind filled with wholesome thought and crowded with active interest.

Thought currents are stronger than material actions.

Thoughts are live things that go from us, and create an atmosphere. Constructive thought does not give storage room to Fear.

There are two things one should never worry about — First, the thing that can't be helped and second the thing that can. It's necessary to get another point of view.

A client who used to discharge her cook every time she herself went stale, was led to make the change within herself. A walk around the block, a visit to the needy, a breath of woods or seaside, contact with Mother Earth, who gives strength to her children.

"Outdoor men do not worry; their best relaxation is in reverie and solitude. The very joy of being alive is to them a moral holiday. In the great wide open

TESLA has reminded us that as human nature develops, we shall be able to draw our nourishment *directly* from the sun.

In California today, they are using sunrays for heating. That is, those things, for which we have necessarily spent money in the past, through scientific discovery will ultimately be available, by scientific means, without the medium of barter and exchange. The real power is not in money itself, but in the thought it represents.

The sun — the water — the air — the earth — ourselves are all a part of the great whole.

Of what are you afraid?

Life has for you nothing more awe inspiring than you yourself.

Do you know yourself?

Have you met yourself?

Why are you afraid of the future?

Every age in life has its own beauties — satisfactions — compensations. We need only to meet the issues of each succeeding day. We can stand anything for one day. All that we need is strength and courage for that one day.

“Lord, for tomorrow and its needs, I do not pray,  
Give me the strength to trust and hope —  
just for today.”

A clock is not afraid that it will fail, because it must tick on and on. It does not worry about its future. It concerns itself only with the present. The hands do not weary thinking of all the countless hours they must serve, or the mishaps that may befall. The clock just ticks on and on; the hands move; a second, a minute, an hour; after awhile a day has passed; then another

praise ourselves, and to determine what is necessary to live a full life.

To realize that much of our modern setting, is a mass of nonessentials, which is only hampering baggage after all. We have more than enough wealth in our country to provide our people — all of our people — with homes in which they can feel secure; with opportunity to raise the food, on which their well being depends. But it cannot be done in the bright lights of Broadway. Times Square is already an over crowded area. We need to push out in other fields. But we are full of Fear. We Fear to lose our jobs, and we Fear to undertake new ones. Success is for that man or woman, who can launch out into new endeavors.

Take the case of Jennie Austin. *Jennie had never been trained in the ways of the commercial world.* When it became necessary for her to find a way to make bread and butter, she went out and got herself a job. Doing one task well, she was advanced from time to time — a little more money — a little better job.

Then came her chance. Through some people she knew, who knew some other people, she made contact with a group who operate apartment houses and hotels. They needed a manager for a small hotel.

Jennie's family were the sort, who should head the association of crape hangers. In no uncertain terms, they recounted all the reasons why *she could not possibly make good.*

She was expected to handle the dining room, and she knew nothing about foods.

She was expected to handle the renting of rooms, and it was desirable they be rented *on lease*, as far as that was possible.

spaces, the waters of life surge in. Hope replaces Fear. A man can go on living."

He is busy with the real thing — his comradeship with trees and running brooks. He is occupied with crowding out the mean tawdry things, and crowding in those which are kind and noble. He knows encouraging things — radiant faith and hope. Any man, however hopeless, can find a RENAISSANCE of interest in the out of doors.

There he may regain his faith in life; in a universal reign of good, where righteousness will prevail.

Someone has said that it is impossible for Fear and truth to dwell together — for the windows of truth let in the light and sunshine of God's love and "PERFECT LOVE CASTETH OUT FEAR."

The technique of science is one of experiment; the technique of faith is one of conviction. We pass "THROUGH INTELLECT TO INTUITION."

Of what are we afraid? Perhaps of both material and spiritual loss?

We have been so heaped with material blessings, it is difficult to appraise their necessities and their values.

Materially, we have two major needs — food and shelter.

Shelter, for us, is an elastic term, running the whole gamut of human housing, from the one room log cabin, to the luxurious mansion. What individually we consider the necessities of life, may be the height of extravagance to a less fortunate neighbor.

We Fear to lose the environment to which we have been accustomed. We Fear existence, without the softness of the old life.

We need to get out and look at ourselves — to ap-

was an air of harmonious well-being which pervaded the hotel and its guests. Their satisfactions grew and business increased.

Jennie had proved that YOU CAN DO ANYTHING YOU THINK YOU CAN DO. Like Edgar Guest's man, she "WENT RIGHT OUT AND SHE DID IT."

She had put Fear behind her, and walking into each new situation, solved the problems as they arose.

She had conquered herself, and conquered her job. Anybody else might have done the same thing, if they had thought so.

Civilization has pulled up its tents. It is on the march. The vicissitudes of the road, no one can foresee. But as Robert Browning has said; "WE CAN GREET THE UNSEEN WITH A CHEER," preserving the sanctities of life, through the laws of change. These laws demand that we be adaptable.

It is we, ourselves, who must change to meet conditions.

If we are able to face the new problems, day by day, there is no Fear.

There *are* changeless things; Goodness; Truth; Beauty.

Man, today, seems but a bit of flotsam on the tide of time. That is, man without knowledge of God, — his higher eternal self. To him, FEAR IS FAITHLESSNESS. That man has never learned that he is a part of the Eternal Life Principle, working through the slime into the sea, out of the sea into the earth, out of the earth into the air, out of the air, into the larger heart of the eternal. For him, the sovereign remedy is FAITH; HOPE TO REPLACE FEAR.

A fat check book, which may be a preserver of houses, lands and material requirements, still leaves

That was such an unusual situation in renting *hotel rooms*, it did sound well nigh impossible.

She was expected to learn the accounting system, that she might render a monthly financial report, to which she could verify.

She was expected to conduct an advertising campaign, that could put a run-down-at-the-heel hotel, back on its feet.

She was expected to select and purchase new supplies, including furniture, and to do it all from the professional angle, right merchandise, at the right price — meantime keeping the whole place running on greased wheels, while she struggled with the workmen, and the repairs.

It did seem a HERCULEAN JOB. Her family said that "ANYBODY IN THE WORLD COULD DO IT BETTER THAN JENNIE."

For a fleeting instant, Jennie almost believed them. Then she took account of herself.

Perhaps she had no experience in any of the fields involved in this new job. But neither had she had experience before entering other fields in which she had made success. She had used the sum total of her own personal qualifications, and step by step, learned the details she needed to know.

This she would do again. She would "tackle" the hotel and put it across. She considered the devastating comments of her family, but they only stimulated her to new determination.

Starting in midsummer, by late fall, she had rented the hotel, more than ninety percent, on lease, an average greatly in advance of expectation, in any property. The dining room was making just a little above expense, with a steadily growing clientele. There

This Life Principle has been called by different names. Shaw calls it the LIFE FORCE — he enjoys making faces at people. BERGSON, from his scientific understanding called it "ELAN VITALE." Emerson, in his great sweep of understanding called it "THE OVERSOUL." Many call it GOD. But by whatever name, it exists in every human being — a spark of divine contact.

When we know this truth, God stands between the human and his Fear — there is nothing left to Fear.

Cosmic law prevails throughout the Cosmos. The laws of the spiritual world are just as certain as the laws of the natural world. Two plus two, makes four, in both.

Truth is a positive force. Thoughts are the real power of life.

"I BELIEVE" is the great safeguard against Metaphysical Fear.

Well, what is it, that we *do believe*?

If we can accept the fact of an all-wise, all-loving, all-intelligent power, seeking to perfect man for his own highest destiny, many hidden secrets stand revealed.

If we can believe that when man flunks one opportunity, he is given another, and still another chance, in this school, which we call "LIFE," many things are explained.

Perhaps when he comes, that is at the time of his birth, man — the infant — brings over with him, old and undissolved Fears, which register in the scientific world as "POTENTIAL FEAR."

One patient, who all her adolescent life suffered from the Fear of being hanged, may actually have passed through that suffering on some other level of experience.



one exposed to many Fears. The dollar sign is not a charm against Fear.

The Fear of the loss of love — or the loved ones — the Fear of old age, sickness — loneliness and grief. The very Fear of Fear itself, may grip in tenacious power, until the light of intelligence is turned upon Fear.

What are you afraid of? and Why are you afraid of It?

The first step in casting out Fear, is to find the root of the Fear. It may flourish in the conscious mind, or be buried deep in the unconscious. But wherever it has its hold, it must be found, uprooted and destroyed. Like the weeds in the garden. If only the tops are mowed down, weeds quickly spring up and flourish again. The only means of destroying them is to dig up the roots.

Neither weeds nor Fears, can be destroyed by casual goodwill and helpfulness. Only the trained expert can find the roots of Fear, buried deep in the unconscious.

The first step in casting out the Fear of enemies is by considering the cause for their enmity. The jews would do well to ponder on this statement, seeking to trace their own responsibility for their present difficulties.

Nobody has any power to hurt us, but we ourselves.

All exhortations are useless. We must learn to look on the right side. It is important to dispel a Fear-saturation of mind, by a sense of obligation to right, until that sense becomes second nature.

It is necessary to realize that one's part in the scheme of things is not of transcendent importance, yet that each individual is a manifestation of the Life Principle, vested with personal duty and obligation.

and tidal wave that swept our Eastern Coast, I drove through the devastated area. Everywhere there was loss — material loss. But men were neither dismayed nor terrified.

"After all, my wife and children are safe. I lost nothing but money. I can make it again." That was their declaration of faith. That was their challenge to Fear.

They believed in themselves — there was nothing for them to Fear. Fear the Negative, they dispelled, by the Positive Powers, HOPE — FAITH — UNDERSTANDING. Above all by LOVE. In casting out Fear, we are born again.

These men were realizing that the only things which are really important, are those things *which will be important*, ten — or a hundred years from now.

It is important, what our grandparents did, since the psychic as well as the physical tendencies are handed on.

It is *important* what *we do now*, since our children and our grandchildren will be motivated through our own reactions. Truth and honesty are a rich and precious heritage. It is that heritage which we all crave for our children.

To conquer Fear, we must face our difficulties — find the causes — and dispel them.

A little boy was a trying problem in school, because each day at eleven o'clock, he was seized with a violent vomiting spell. Each morning he left home perfectly well, and each afternoon, he returned home in the same condition.

We were intrigued to know what happened in school each day at eleven o'clock. It proved to be the arithmetic lesson. The boy Feared and hated this

This would explain Instinctive Fear, carried on the tide of time, down the ages, through hundreds of generations.

Fear is the first of the four natural limitations, which must be transcended, if true nobility is to be achieved.

H. G. WELLS, in his "RESEARCH MAGNIFICENT," names these four as; "FEAR; PHYSICAL INDULGENCE; JEALOUSY; and PREJUDICE." No one can make you master of Fear but yourself.

We Fear the loss of material possessions, not recognizing that the most precious things are the commonest. Sunlight and pure air, spring and autumn, trees and flowers, the song of birds, or the pounding of the surf on the shore — all to be had without price. And under the most drastic changes, in our own America, perhaps never to be denied.

But a man to be fearless, must be on good terms with himself — on the right terms with existence. This can never be, until the life is clean and wholesome. "TO THINE OWN SELF BE TRUE" is a measuring rod for every life.

It is entirely possible that nothing but FEAR — caused the great depression. After it was under way, certainly it was more than a psychological condition. But at first, man individually, and business, big and little, were frozen by the thing which we call FEAR.

And why were they so terrified? Did they think they would lose life or loved ones? Not a bit of it. They Feared the loss of dollars. Like Karl Kapek's character, in his wonderful insect play, they kept mulling around and calling out; "MY MONEY BAGS: MY MONEY BAGS." It was money they Feared to lose.

In September of 1938, just after the terrific hurricane

trouble. A soft life is not a successful one. Faith is the key to unlock the gates of Positive Living.

Fear, the negative, can be dispelled only by the positive powers of faith — hope — understanding — love. By a belief that the power that brought us into this world is able to sustain us in this world.

That power that gave Manna to the Children of Israel, during their forty years of wandering through the wilderness; that divided the Red Sea, permitting them to march through to safety on dry land; that closed the mouths of the lions, when David was unharmed in their midst; that protected the three in the fiery furnace; and which to countless millions has been a protecting cloud by day and a pillar of fire by night.

That power — that law of life, will protect man, as long as he lives by the law.

Fear is an Etheric Phenomenon — above the radio — with vibrations that are physical, emotional, intellectual, spiritual.

To cure that Fear, we must contact God. Truth lies beyond history and life — and vice versa, Life is something beyond all causes — effects and truths.

We read with dismay of men and women leaping out of high windows, or turning on the gas. Perhaps they have no sense of appraisal. Perhaps they have never learned where to put the emphasis on life.

They believe that *Things* and more *Things* bring happiness.

They have lost, if they ever had, contact with Mother Earth.

They do not know how very good it is to plant the feet solidly on soil undefiled by cement.

They do not know how to work with the hands. They do not want to know, they scorn physical effort.

study; in his unconscious, he arranged his excuse, by his physical upheaval. When the cause of his Fear was brought to light and understood, the Fear was dispelled and the vomiting ceased.

Fear of illness keeps three-fourths of the world sick. Fear of poverty makes the miser one of the poorest of earth. Fear of death poisons the joy of life.

Birth and death are two fundamental experiences. They are at either end of our knowledge of the Universe. Death is as natural as life and just as easy. We had no awareness of birth. Perhaps we shall have no awareness of death.

It does not matter. It will hold no terrors for those who know it is only a new experience — another adventure into broader horizons. For this flash of life is only a tiny part of the great biological process of creation.

The spirit which is whole has no room for the suffering of Fear. For it has no Fear of life itself, which outranks all FEAR OF FAILURE.

Fear wastes energy and causes fatigue; it leaps ahead to meet difficulties which never arise. It is impatient of results.

BIZET, the composer, killed himself, because CARMEN was not an immediate success. He Feared to be called a failure. He did not know that failure may be a great success. Only in our own country have we been able to fathom the "SUCCESS OF FAILURE."

Abraham Lincoln failed in everything he undertook, until he was elected President of the United States. It was the grit and grace, which sustained him in failure, that gave him the courage to carry on, when success took him to the highest place in the gift of our nation.

Nothing brings out real qualities like hardships and

are living from hand to mouth, from day to day, dependent upon the weekly check which to them means the very breath of life.

If money tightens, their conditions grow speedily worse. Even if it continues to flow, their lives are cramped, restricted and continually narrowed.

They have never considered any life beyond the circle of their present interests.

To swing out into new opportunity, where the major needs of life can be met without a harrowing struggle, the individual must make a new path, to a new home, somewhere beyond the boundaries of the great cities. The great cities, eventually will be decentralized.

There is plenty of available land in most parts of the United States. Any man or woman who can handle a saw and hammer can contrive some kind of a shelter, however small and poor and plain. The one room forming the first unit, may be added to, as time goes on. Meanwhile a garden planted in the spring, will begin to yield in summer, furnishing food stuffs to be put by in the fall. This program demands both grit and grace.

A man and his family occupied with pioneering a new home, will not need the continuous entertainment expected in the city. The very living of life itself provides entertainment. He will be thrown back on his own resources, learn something of his own latent abilities, while his children will have a chance to grow into self-sustaining and independent citizens.

He will have no Fear of the real estate agent, or some other authority, forcing him to move along.

He will have no Fear of lack of food, since the earth yields abundantly to those who strive.

They do not realize that stored energy insists on release, overleaping all barriers to this end.

That their own energies, diverted into channels of physical labor, makes them healthier, happier and richer people.

That the body prospers, as the mind is at ease, while neither can endure for long, under the strain of our present driving civilization.

In the cities we have altogether too much, rather than too little.

There is too much food, too much entertainment, too many clothes.

Even those who have less, have too much by comparison.

They do not appreciate what they have.

They do not know how to use it.

They Fear they will not have enough.

They Fear Life, and what life may bring them.

There is a definite, tangible cure for Fear, for that one who dares to seek it. The means are practical and easily understood. The result is dependent only upon the faith and integrity of the individual.

Having discussed at length the psychic causes and cures of Fear, we have arrived at some clearly indicated conclusions. In the material world, most Fear is based on insecurity, the dread of the morrow which may bring a lack of creature needs and comforts. The two major needs are food and shelter, both of which command prohibitive prices in the Metropolitan Areas; both of which are checked when ready money is not available; both of which, for countless thousands, would stop altogether, the minute that government or relief funds were withheld.

In other words, large numbers of our people today

It is the man of the fields who can conquer Fear, through the building of Economic Security.

A path must be made back to the ideals for which our forefathers struggled and died; a return to self-respect, to independence; to a sense of personal worth and value; to the satisfactions of achievement. To the JOY OF WORK WELL DONE.

Then, whether jammed together in the crowded haunts of men, or rejoicing in the liberty of wide open spaces, man can reach out into Infinitude and contact God.

He can tune in to the Cosmic Station from which radiates all the blessings of THE ETERNAL. He can know THE TRUTH, which is called by many names. He will SHAKE OFF HIS SHACKLES, through FAITH to FREEDOM.



He will have no Fear of losing his job, since he makes his own job, just what he wants it to be.

With food and shelter provided, he will be able to add to his earnings, by occasional work for others — such work as is suitable to his talents and his abilities.

His children will have the advantage of schools. There are buses travelling on roads everywhere to take the children to Grade or High School.

There are unlimited opportunities for study in the arts and sciences.

Moving picture houses are found even in remote districts. Like mushrooms they spring up with a growing population.

The radio maintains constant contact with the far-flung ends of the earth. We know today what happens in China, or the Islands of the Sea, almost before it has happened.

In the wide open spaces, the man once crushed between the rollers of city competition, can expand in fuller development. His family can grow up about him as normal beings, rather than as neurotic spend-thrifts.

The delights of home are his daily portion.

Kinship with fields and streams and running brooks makes the old corner store associations pale and stale. He will learn anew the meaning of the word, "NEIGHBOR," sensing as never before the obligation and opportunity of the helping hand.

The release that man craves is for him, if he will but take it. It opens for him, the gate into a larger freedom. It is the only valid road to life unhampered by insecurity.

For the Economic Deluge has descended upon us. The City Dweller is well nigh helpless before it.

Later on, there was an eye that followed me. I would close my own eyes to shut out that vision, but it was always looking at me. When I closed my eyes for the night, it was still there, like a brilliant disk of gold, shining down upon me. I could not free myself; the eye followed me day and night.

The religious instruction of my infancy had emphasized this eye which was always upon me. I knew that it followed not only my acts, but also my thoughts. It was an incentive to think of heavenly things.

Another stimulus to mental discipline was the statement; "You cannot keep evil birds from flying over your head, but you can keep them from entangling their feet in your hair." As I had long golden curls, my position seemed to be particularly dangerous.

Looking back across the years, it now seems to me almost criminal to talk to a little child about the attributes of God, except to picture him as a God of Infinite Love and Understanding.

The dark was another horror to me. The great rooms of the house were full of gloomy shadows, striking terror into my childish imagination. Neither gas, nor lamps, nor the glow of open fireplaces, could light up the dark recesses. My legs trembled, and my heart beat wildly, when my mother sent me into another room to bring something to her. The errand was probably a form of discipline, for she always encouraged me by saying; "There is nothing there worse than you are, and you are a good little girl."

I never remember my lovely mother when her hair was not snow white. It was when I was about two years old, that my mother's hair turned white in one night, from fright.

## XIII

## PERSONAL MEMORIES

When I was a child, I was very timid. The tone of a voice — a glance — was enough to fill me with anguish.

My mother gave me all-enveloping love, but my grandfather, who doubtless loved me too, often fixed his keen blue eyes sternly upon me. The supposed reproof in his eyes, made an indelible impress on my plastic brain. I did not understand it, as a child. It is only now, in maturity, when I myself, have been accused of a penetrating gaze, that "can look right through a person," that my grandfather's piercing glance is properly evaluated.

In my grandfather's old English home, a wide stairway swept up from the first to the second floor. My first conscious Fear attaches to that stairway. Often, I amused myself by climbing up and down the long stairs. But there, I was never alone, for an imaginary great black bear was always close behind me.

I would go up a step or two, then pause to see if the bear was there. He was so real and vivid, I could feel his hot breath, as he puffed up the stairs after me. Then Fear would give me wings, and I would rush towards the top of the stairs, stopping again and again to see if the bear was still behind me.

No other memory of my life is clearer than the Fear of the black bear, who followed me up the steps when I was about two years old.

My mother was young, vibrant and brilliant. She loved the gayety of masquerade and make-believe.

One night, when dressed for a party, she evidently determined to test the effect of her costume. Like some echo from a distant past, I seem to hear some voice — probably that of my nurse — say; "WHY EVEN YOUR OWN CHILD WOULDN'T RECOGNIZE YOU."

Anyway, there was a tap on the door — I was sent to open it. There stood a figure wonderful to behold — something unlike anything I had ever seen before.

The figure was robed in bouffant skirt, which swept out in great lacy billows, while a huge bonnet of the "POKE" variety adorned the head. The bonnet was covered with fruit and flowers. A gracious smile illumined the face, but the figure stood silently still.

It was all strange, mysterious — baffling. I screamed, and the person, doubtless my nurse, picked me up and comforted me. Had my mother spoken, I should have known the beloved voice.

I believe this incident was RE-LIVED, rather than REMEMBERED, one night a few years ago, when on a train passing through Germany. It would be illuminating, in studying the human mind and how it works, if the facts of "RE-LIVING" an experience could be established.

My mother never permitted my nurse, nor any other servant to take me out of her sight. Certainly no fearful stories were told me, nor was Fear used as a means of training and education.

I was raised in an atmosphere of Love; yet I had Fear of many things — of the dark — of storms — and naturally of God, whom I believed was full of anger, and ready at any minute to pounce down and punish me.

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We lived in a big house, removed from the village, and situated on the top of a hill. One long stormy night, my mother was there alone. She was terrified by each passing shadow, by each gust of wind that rattled the shutters, and passed the night standing in front of a window, straining through the darkness to see some servant approaching the house.

Soon after daylight, the figure of a woman came up the path — it was the cook, a huge massive woman, whom my mother instinctively feared. But in this time of stress, my mother was glad to have some human being near her. In relief she turned from the window and approaching my crib, she saw herself in a mirror suspended nearby.

She saw a figure both familiar and strange. For it was she, herself, that she saw in the mirror. Yet so unlike herself, for the soft brown curls of the night before were white as the driven snow.

My mother herself had an intense Fear of thunder and lightning. Superstitious beliefs, persisting to this very day, colored the events of my childhood.

At the first flash of lightning, my mother would gather me up in her arms, run into her room, and sit in the middle of a feather bed while the storm continued. Once when we were visiting in a home, where there were no protective feather beds, our hostess took us into a large dark closet, where we sat perfectly still in the night-like gloom until the storm had passed.

Thunder inspired terror, for it had been explained as "THE VOICE OF GOD." Even in those very early years, I remember thinking what a very ugly growl God had — so different from the cultured tones of the men who were a part of my small world.

nerves, realizing that God was everywhere, and certainly in that very place. Then an unspoken prayer that the night might be spent in peace; that no harrowing dreams might intrude to bring in new problems or frightful experiences; that a still, dreamless sleep be granted to prepare for the exigencies of the following day.

During that time of tension and distress, I slept night after night without dreams, without interruption, without disturbance. Morning brought strength and hope and renewed courage. The old FEARS WERE GRADUALLY FADING INTO OBLIVION.

Long ago I have liberated myself from their sinister influence, yet deep in the Unconscious, there doubtless remain traces of the old Fears, which colored my childhood.

Fear of ridicule is an intolerable anguish to a child. I remember a stormy Sunday in Washington, when I was about seven. My rubbers were caked with snow. They were slick as the runners of a sled, gliding me over the linoleum at the church entrance, to the hilarious amusement of the other children.

Many years later, this experience was recalled in a dream, when robed in a luxurious fur coat, I floated through the air, landing on the floor on my elbow, much to the enjoyment of an appreciative audience.

Ridicule is a mighty power. It should never be used against a child. It may sear his soul. The same experience registers differently with different children. The same child is not always affected in the same degree, by similar circumstances.

When I was between five and six, my grandfather took me on the first journey without my mother. It



"FEAR GOD AND ESCHEW EVIL," "THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM." Many such texts, I learned in Sunday School. In Church I gained the impression of an angry God — always furious with somebody about something.

In my own small world, I did not know people who were angry. I wondered a lot about it. The people I knew were good and kind. I often thought how much more pleasant they were than God must be. They never "VISITED THEIR WRATH" upon people — not even upon the servants and the dogs. With vivid pictures of burning flames and hellish tortures, as described in my Sunday School lessons, or the church sermons, I was always so glad that the people in my family were quite different from this angry God.

This childish Fear of God is one of the frequent causes and definite factors in the adult conflict. Elsewhere I have stated that every patient, regardless of religious belief, under analysis, shows a religious conflict.

Marrying very young, I lived for some years in the Central West. There in a new world, among strange people, I was often much alone. A time came, when over a long period, I was entirely alone in a big isolated house, which stood on the top of a hill. The house was so planned, a hall ran through the middle. On the second floor there were bedrooms on both sides of the hall.

On one side of the upper hall, all the rooms were kept brilliantly lighted all night, to give the impression they were occupied. On the other side of the hall I slept in inky blackness, a telephone close at hand.

In quiet thought I would try to compose my jittery

was a long trip through the Blue Ridge Mountains of Virginia.

One Sunday morning, grandfather drove to a quaint little country church, clinging to the side of the mountain. Lots of other folks were there, gaunt mountaineers, their horses tied to the white rail fence which enclosed the church yard.

I cannot remember much of the detail, except that the preacher was young and in deadly earnest. He took his text from the story of LOT, shouting over and over again; "AND HE PITCHED HIS TENT TOWARD SODOM."

With emphatic conviction the preacher spoke of the Lots as of recent neighbors; old "Judge Lot" with his vain and socially-aspiring wife, Mrs. Lot, and all the assorted little Lots, who against God's expressed commands had insisted on living in Sodom. When they were warned of impending peril, and commanded to flee without looking back, Mrs. Lot, being loathe to leave the alluring city, ventured one last regretful glance backward, and was turned into a pillar of salt.

It was a graphic, gripping picture of disobedience. It determined the set of my life. I left that mountain church with the firm resolve to "pitch my tent" in the other direction.

It is not easy to raise a child without Fear. The problem of the child is usually related to the problem of the mother, she representing authority — a combination of the maternal and of God.

But there are definite safeguards for a child's happy future. The elimination of "Don't" and restrictions which stir up Conscious and Unconscious rebellion. The elimination of punishment and threats of punishment, which hang like dark clouds over the child's life;

Many such accidents are arranged through the Unconscious desire to control situations.

There are two sisters living together, one making the living in the business world, the other making the home. The home-maker resents the little trips and vacations, necessary to maintain freshness and vigor for the office routine. Every time the wage-earner plans a vacation, the home-maker is seized with a spell of deafness. Her sister cannot go away leaving her in that condition. So the vacation is spoiled, and she stays at home, month after month, feeling herself growing stale on her job.

Finally, planning a visit to another sister, in a distant state, the wage-earner is again checked by the home-maker's sudden attack of total deafness. She was advised to go on with her plans — to start at the time intended — that the sister would doubtless recover her hearing as soon as she had gone.

This proved to be the solution. Finding that her plan — motivated by the Unconscious — to control her sister had failed, the home-maker returned to normal.

We know that soldiers who are fearless are seldom wounded, while those who go cringingly into battle are usually the first to be lost. Fear is a magnet to attract disaster. It can cause nausea, jaundice, the phobias, dysentery, falls, suicide and death, because when man loses hope, he is dominated by terror and abandons the struggle.

During the World War, it was not unusual to find in the hospitals, some who had been wounded — an Unconscious retreat from the reality of the conflict.

*Consciously*, they were not responsible for their conditions. Actually, there were then, as there still are in the world today, a great many people, who are so

## XIV

## CONCLUSION

Some years ago, a sketch was shown on the vaudeville stage in New York, illustrating the tragic effects of Fear.

Whether or not the author of the sketch was conscious of his own implications is an open question. But certainly he presented them in unequivocal terms.

The story had to do with a perfectly strong and healthy man who was told that death was on his track, and that on a certain night, when the clock struck twelve, he would die.

As the story developed, the man maintained his physical and mental health during the intervening days. But on the designated night, at the appointed hour, as the clock finished the last stroke of twelve, he dropped dead. A physician said "DEATH WAS DUE TO HEART FAILURE."

There is no doubt that he was right — that is, as far as he went. Yet back of the given reason, there is the basic cause of Fear.

It was not disease, but Fear which took his toll. We know that Fear does cause in the body, certain modifications, which in some cases are serviceable and helpful, but which in others are painful and dangerous to the psychic life. While its immediate effects may be detrimental to the physical health, causing accidents and even death.

Many accidents happen to those who are hysterical.

she pulled the wardrobe door off its hinges and mashed her foot.

What Mrs. X. really wanted, was escape from the two poorly lighted rooms in which she and her husband lived, while she helped him work for his college degree. She could hardly go to some cheery, bright spot, where attention would be given her — rather than to him; that is, in her Conscious Mind, she could not plan such a change. But in her Unconscious, there were no reservations.

The wardrobe door, firm enough in the past, served every purpose. It could be jerked from its moorings and land on her foot, where its weight was quite sufficient for a painful hurt. The rest was as she wished. She not only achieved a sunny room in the resting home, with a monopoly of time and attention; she made herself more important than her husband's college degree. She had feared to play second fiddle in the domestic orchestra.

To the lay mind, it seems incomprehensible, that one might prefer insanity to the necessity of meeting the daily issues of life. Yet insanity is a screen behind which it is not entirely unusual to find some shrinking man or woman.

Young Tom Hanson thought he wanted to marry Hetty. He had a job which paid well, and which he believed to be permanent. His courtship progressed until the day came when his wedding invitations were issued, and then he became paralyzed by Fear.

Perhaps he couldn't keep his job after all, he argued; perhaps he could not support his wife; perhaps there might be children to consider; perhaps an infinite number of indefinite things. The more he thought, the

shackled by the conditions of their infancy, they have no chance to be either free or happy.

Fear is a psychic phenomenon which results from a conflict between opposing tendencies, one part of which is the Unconscious and the Instinctive. Even a little Fear can cause an accident — a psychic accident we call it, because it is arranged in the Unconscious Mind.

There is a housekeeper, who took a position in a rather lonely country place. During her first day on the new job, she cast up the possibilities for work, regretting that she had not gone to some livelier spot. In her Conscious Mind she registered REGRET.

In her Unconscious, she determined to escape from her agreement. It is in the Unconscious, that she arranged a fall down the polished steps. The fall crippled her temporarily, making it necessary for her to be transferred to a hospital, where there were people and a certain degree of entertainment.

The housekeeper's Fear of being alone is shared by many people. We expect to find such reaction in the less privileged classes. However the condition frequently appears among those supposed to be normal and highly favored. I recall a teacher, who was afraid to sit alone in a large house, while I went to a letter box, a block or so away.

In lovely "PARADISIO" on Cape Cod, I am frequently alone over long periods of time. People express amazement that one can live alone, in a large house, without Fear. It gives an opportunity to remind them, that God is at PARADISIO, just as much as he is at TIMES SQUARE.

Mrs. X. did not realize — she could not know — why

can be destroyed in the same way. Among children, real Fear is often given its direction and its impetus, by the person, who in the child's estimation is considered most worthy—who is his model for life.

Usually this is the mother, who not understanding her own reactions, may not only respond to the impetus of Fear, but may also communicate her emotion to the young child.

The training of the potential mother, for her job of motherhood, is a fundamental, vital need in our National life.

Perhaps in the rebuilding of the world, there will be intelligent far-sighted souls, who will sense the fact that MOTHERHOOD IS THE BASIS OF THE SOCIAL STRUCTURE; that the mother must be educated for her job, stressing the Emotional Aspects of Personality, a fact blithely overlooked in all our educational planning today.

The earlier phases of civilization, reflected in the ancient races, knew a joyousness of life, a keenness of spirit and an easy activity, entirely lost to the human family today. This may be restored through the resources of vitality stored up in the soil, in food, fresh air, and outer environing conditions, however distant the origin and the possible future. For it is necessary to bring human living into line with basic spiritual truths.

The Solar Plan comprehends an advancing scale and development in all the kingdoms from mineral to men. There are no gaps, no unrelated spaces, but rather a steady, rhythmic advance from kingdom to kingdom, all held together by a slender thread of persisting consciousness. That Universal Consciousness exists is very tardily and most reluctantly admitted in the world of research. That a stone possesses consciousness to many

more petrified he became. He was honest and wanted to do the right thing. But he was too terrified to tell Hetty of his doubts. He was torn by conflict and indecision.

The night before the wedding day, he "LOST HIS MIND," as they say. That is, he retired behind the screen of insanity, rather than face the issues and see them through.

The histories of psychic accidents or deaths from Fear might be multiplied. They only serve as a warning, that Fear, the negative force, must be transformed in hope and confidence — into positive energy.

The study of the Fears of animals, throws much light on human Fears. It makes them more comprehensible, marking their instinctive characteristics. We are led to consider the hereditary predisposition, the influence of the home and the environment — and last — the personal experience of each individual.

We know that a great number of adult Fears, are the projection, or the automatic repetition of an old Unconscious conflict. In this conflict, the instincts play a role of the first order; they are intensified by the psychological experience of the young child.

If all Fear is related to the Trauma of Birth, we can conclude the Universality of Fear, and the necessity to struggle against it. For Fear makes children unhappy, timid, inferior, always shrinking from supposed danger. The elimination of Fear from the lives of children, must be achieved by the re-education of the parents and by the correct education of the children themselves.

It is a work of enormous importance to the future of the race.

Fear of animals can be conquered through their food — their manner of feeding. Children's Fears of animals,



removed from the earnest hopes, convictions and purposes of our forebears, who braving all the storms and uncertainties of an unknown continent, planted the cross and began a new life, that their children might live in freedom.

There are FOUR FREEDOMS, we are told. We want them all and more. We want the freedom of a free people, who can freely understand a Divine Plan, back of a dark enigma.

It must be a stupid person indeed today, who cannot sense that such a plan and purpose exists. We have been given the rope, as it were, and with it have entangled and strangled all those finer aspects for which our Nation has been protected, and towards which we had hoped to strive.

We have made progress in material things. We can build skyscrapers and machines of infinite exactitude, and planes and guns and tanks. We know how to substitute this for that, and are learning to do more of it. We have searched the heavens and dug into the earth. We have even essayed to plunge into the depths of THE HUMAN MIND. BUT NO LIVING PERSON HAS YET BEEN ABLE, SCIENTIFICALLY TO DEMONSTRATE THE SOUL.

It is a noteworthy, illuminating fact, that in the celebration, held a few years ago at Harvard College, tribute was made to every type of Cultural and Scientific advance, but not one word was said about Spiritual growth and progress. Perhaps there was a significant reason, if the program makers happened to think about it at all. Perhaps there has been no advance to report.

We are like little children who have been given a beautiful garden in which to cultivate all the glorious

is a difficult concept. That it is developing a more awakened consciousness is a still higher hurdle to take. Yet in the scientific world, there are experiments to prove that the mineral world is slowly, but none the less surely, advancing toward the vegetable kingdom, in its upward striving, while the vegetable kingdom reaches upward in its approach to the animal, only lower in the scale than man himself. Even the lower forms of life display human characteristics; the similarity of reactions between early man and his animal associates were those of degree, rather than of kind.

The ascent of the kingdom is an acknowledged tenet among many investigators. The bridge between the animal and the human kingdom is **NARROWING**, animals of the higher order possessing many of the attributes and characteristics of man.

However reluctant we were to enter World War II, we have been pushed into it. Perhaps nothing better could have happened to our Nation. For purse proud, arrogant, self-assured and self-esteeming as we are, nothing short of **PEARL HARBOR** could have disturbed the bliss of our self-content. On that very morning, December 7th, the press assured us in large headlines that our Navy was ready. In a few hours, the radio was blaring forth a different story. We are in the War, but a lot of people do not yet know it. They have eyes that see not and ears that will not hear; they scan the papers and listen to the radio. It's all a long way off in their minds.

So is our final victory, which will eventually come, if enough of us, conscious of an eternal plan, can come together in intent, interest, labor and consecration.

We have all wandered far from our moorings. We have dabbled in theories, philosophies and doubts, far

or pictures, houses, prize hogs or what not. THE TIME HAS COME WHEN WE MUST PROTECT OUR "TOMATO SOUP."

It is comforting to know that we are fighting FOR SOMETHING. There is a difference between fighting FOR and fighting AGAINST. We are fighting FOR all the things that make life bearable — that make life worthwhile; that contribute to the plan of the ages. Cycles of civilizations have perished because they did not fight FOR. Now, we have our chance. We stand at the Crossroads; perhaps it is the last ditch. We can prevail, or we can go down, as other civilizations even further advanced than we, have gone down before us.

We shall have to devise a new standard of evaluation. The dollar has rolled down the hill. Not what men HAVE — but what men ARE and are STRIVING TO BECOME, must be the new measure. With amazement, I heard an executive addressing several thousand of his employees. Paraphrasing a well known Bible Text he said; "Get money my lads, and with all thy striving — get money. Get it honestly if you can, but if not — by all means, get money." What is the function of money? We must get behind the scenes to find out what it is all about; to discover the heritage and destiny of man. We must make a personal evaluation. What is my attitude to humanity? What is my own destiny? What lies behind all the visible happenings which are only evidences of the power behind.

AM I WILLING TO ACCEPT LIVING AS AN ASCENT? THE CROSS AS A LIVING THING, REACHING DOWN TO THE EARTH, POINTING UP TO THE SKY, WITH ITS CROSSBEAMS LIKE REACHING ARMS REACHING OUT ON BOTH SIDES TO ALL HUMANITY?

Can I sustain my courage and perfect my faith? Am I willing once again to become as a little child?

flowers for beauty, and all the fruits and vegetables, which not only sustain life, but add their beauties too. Some of us have played now and then at perfecting the garden, but for the most part, we have dug it up, heaped unsightly mounds of dirt, and busied ourselves in finding some way to turn the dirt into money. Witness our entertainments, our night clubs, our women's bars, even what we are pleased to consider our cultural advance.

If we even considered God, by whatever name, He has been left out of the picture. We have felt quite capable of running the show without Him.

Pearl Harbor stirred our doubts. Perhaps the Philippines and Singapore and Malaya and Burma and Java and Australia, and all the other Islands of the Sea, together with our Atlantic sinkings and fires, sabotage and treason, will sound another alarm. Perhaps it will take an even greater cataclysm to KNOCK AMERICA TO HER KNEES.

All down through the ages, there has been a plan for man. Civilizations have arisen, have flourished and have perished, without the fulfillment of that plan. AMERICA WAS GIVEN HER CHANCE. Beginning at the very beginnings, we started TOWARDS A GOAL; we have lost that early vision.

WE MUST RECAPTURE THAT VISION — THAT STRIVING TOWARDS THE GOAL IF AMERICA IS TO SURVIVE.

We are not cowards. But we are soft lazy and content. As a nation we want to eat and sleep and reproduce and drive our fast motors and boast of our possessions.

"So many million cans of Campbell's Tomato Soup, I possess, my Dear. Do come around. You should see my collection of Tomato Soup." Or it may be diamonds,

The world of science has tardily recognized the importance of the first few years of the child's life. The lay public finds it difficult to believe that the child knows more at three than he does at six. To the student of the ancient wisdoms this is plain. For the young child has brought over with him all the accumulated experience, learning and wisdom of his former lives. Gradually this is dimmed, as he adjusts to the adult demands and standards.

Perhaps "TOMORROW" will bring a new day. Perhaps in the rebuilding of the world there will be intelligent, farsighted souls who can sense the fact that MOTHERHOOD IS THE BASIS OF THE SOCIAL STRUCTURE; that THE MOTHER MUST BE EDUCATED FOR HER JOB OF BEING A MOTHER, stressing THE EMOTIONAL ASPECTS OF PERSONALITY, a fact entirely overlooked in all our educational programs today.

In the days of the Ancient Wisdoms we are told that all teachers and mothers were clairvoyant. PERHAPS AS THE NEW AGE brings its clarifications, the instructors of little children, whether the mother in the home, or the teacher in the school, will be equipped with some understanding of the child's inner resources.

Perhaps the world at large, perceptive of man's real equipment, aims and purposes, will then find it easier to live in harmonious adjustment, when the war flags are furled and man strives toward his perfected destiny.

THE HOPE OF THE WORLD LIES IN OUR LITTLE CHILDREN. AMERICA, LIKE SOME MISDIRECTED CHILD, CALLS FOR THE BEST THAT IS IN US.

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